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The Living Church

Saturday, November 23, 1895

News and Notes

LORD NORTON offers the suggestion that the distribution of ancient Church endowments among the recognized religious bodies should be tried at Hereford by way of a preliminary experiment. He would begin with the bishop and the dean and chapter. As the Bishop lately advised the Welsh to sacrifice themselves by giving up a large share of their meagre endowments, Lord Norton thinks it would be a fine thing for the Bishop to set the example, a part of his diocese being Welsh, and that his own self-sacrifice "would powerfully enforce his arguments." The Bishop, however, says that before he became a Bishop he always thought episcopal incomes were very large, but that, as a matter of fact, he has not for thirty years found it so difficult to pay his way as now. It remains for him to inform himself how it is with his clergy; perhaps they also find it difficult to pay their way. Dr. Percival seems to be a typical schoolmaster and more than usually unpractical.

THE consecration of the Rev. Peter Trimble Rowe, Missionary Bishop-elect of Alaska, to the office of a Bishop in the Church of God, has been appointed by the Presiding Bishop in St. George's church, New York, on Saturday, Nov. 30th, being the feast of St. Andrew. The commission to consecrate has been issued to the Bishops of Albany, New York, and Michigan. The presenters will be the Bishops of Nebraska and Oklahoma.

TURKISH affairs grow worse day by day. The long delay in bringing matters to a head has cost already hundreds of lives and left room for acts of unspeakable cruelty and untold misery. No sane person is misled by the telegrams from Constantinople with which the wretched sultan's satellites have flooded the newspapers of late, charging the Armenians with being the instigators of riot and pillage, while the honest and peace-loving Turk simply defends himself against rebels who are rising against a beneficent and long-suffering government. But with monotonous iteration the returns show that it is the Armenians who are tortured and slain and their property robbed and destroyed. The destruction of the property of the American missions is, we suppose, an illustration of the fact which is eagerly asserted in some quarters, that there is no religious element in the present disturbances. Even if it were true, that the whole trouble has arisen from the rebellious uprisings of the Armenians, the fast remains that the atrocity with which they have been treated is almost unparalleled in human history. The methods pursued are simply intolerable, whether they were occasioned by rebellion or anything else, and the powers which have continued to bolster up the Turkish sovereignty, are bound by every consideration of honor and humanity to render such acts impossible from this time forth. Fancy England putting down an Irish rebellion after this style and justifying it on the grounds on which some Englishmen are now endeavoring to justify Turkey!

THE Bishop of Hereford, Dr. Percival, who, it will be remembered, obtained that important position on account of his advocacy of the disendowment of the Church in Wales, has the courage of his convictions. In his address to his diocesan conference lately held, he developed his views at length on that important subject and on Church reforms generally. The gist of the matter seemed to be that a large amount of church property ought to be taken away and given to the Dissenters. Another branch of reform advocated by this shepherd and guardian of the Catholic religion was to take Church schools out of the hands of the Church and allow them to be managed and taught, at least in part, by Dissenters. The conference was doubtless amazed, but not confounded, for when these propositions were proposed to it in the form of resolutions, the Bishop found himself in a minority of one. Perhaps the clergy might entertain with equanimity a proposal on the part of the Bishop to divest himself of his own revenues in aid of Dissent, but they do not take kindly to an invitation to take that step themselves, especially at a time when the incomes of the clergy have shrunk in many cases almost to the starvation point. The secular newspapers are rather hard on the Bishop for these utterances, one of them, *The Standard*, even suggesting his resignation. *The Church Times* compares him to the Greek who persuaded the Trojans to introduce the famous horse into their city, a story quite familiar to an old school master. That this remarkable Bishop must be lacking in tact is clear, but there is surely something admirable about his courage.

THE *Church Times*, anent the Grindenwald gatherings, where the union of religious bodies is discussed every year upon the theory of "Poly-Churchism," says: "Frankly, we do not believe in Grindenwald. It is a mere make-belief of reunionism to combine cheap touring with amiable discussions, and then come home again to wrangle as fiercely as ever over the points which divide us." It suggests that it would be an evidence of good faith if the Christian dissenters would show some signs of willingness to treat the Church with some fairness in connection with the question of Church schools and not join hands every time with secularists and agnostics if only it is possible to do some injury to the Church.

IT is said that there are, or were, three heads of Cromwell in existence, one of which used to be kept in the Ashmolean at Oxford. On one occasion a visitor to the British Museum expressed a mild surprise that that great national collection of curiosities possessed no head of Cromwell, since even the Ashmolean had one. Mr. Frederic Harrison is now advocating the claims of a grimy specimen impaled on the point of an ancient halbert, which has been preserved for generations in a family in Kent. A site has been assigned for the statue of Cromwell, but his devotees are not satisfied. They ask that the statue of Charles I. shall be removed from the top of Whitehall to make room for his murderer. This, as *The Church Times* observes, "is perhaps a trifle cool."

THE starting of several Arctic expeditions was noted in these columns over a year ago. The Jackson Harmsworth Polar Expedition that started from Franz-Josef Land, has now been heard from, the ship Windward having brought news of the explorer and the results of his work. A landing was effected at Cape Flora, log-house erected, and a food depot planted a hundred miles north of headquarters. Only one man had died, and his death was attributed to his refusal to eat bear meat. The geography of Franz Josef Land, as laid down in the charts, had been found to be extremely inaccurate. It is known that this land reaches to within 470 miles of the Pole; it may reach even further. The explorer expects by next summer to reach the goal of his hopes, and learn the secret of the Northern Arctic.

IT is not often that the death of a poet and journalist calls forth such universal expressions of regret as have been given in connection with the sudden taking away of Eugene Field. This is specially noted in connection with the children of whom he was peculiarly the poet. No one who remembers his "Little Boy Blue," "Wynken, Blynken, and Nod," and many others of his exquisitely tender and sweet verses, will question the fact that the little ones held a place very near his heart. It is therefore an appropriate suggestion that the children of America should contribute funds for a monument to his memory. In most of the public schools of Chicago and vicinity, since his death, there has been time devoted to recitations from Mr. Field's writings, thus making the scholars more familiar with his pure, sweet humor and genial thoughts. As man and friend he won encomiums and affectionate testimony to his cheerful, ready sympathy and kindly helpfulness. Still a young man, comparatively, it is generally conceded that he had not yet reached the zenith of his fame when death called him to lay down his pen.

FEW men live to read their own obituaries, but in the cases of this kind which do sometimes occur, the annoyance must be tempered somewhat with satisfaction. When the death notice is disparaging, a man might take grim pleasure in reflecting that he would spite his detractors by living. When the notes of a man's decease are accompanied with tributes of respect and appreciation (as in the case of Mr. Hill Burgwin, whom several papers have reported to be dead) he need not be altogether displeased. We are glad to inform our readers, upon good authority, that Mr. Burgwin is in good health and that the report of his death was an entire mistake. Long may his useful life be spared to the family, the State, and the Church.

Convention of the Daughters of the King

The third convention of this flourishing order of the Church was held in St. Agnes' church, New York, Nov. 13 and 14. It was preceded on the 12th by a Quiet Day conducted by the Rev. Dr. Theodore M. Riley, of the General Theological Seminary. It was hoped that Bishop Williams would preside over the convention, but a letter of regret was received, stating that the condition of his health would not permit. The Rt. Rev. Leighton Coleman, Bishop of Delaware, who is the recognized bishop of the order, presided, and delivered an address. The convention numbered 115 delegates from all sections of the United States, even the most distant. The Daughters of the King now have 450 chapters in 64 dioceses. A branch has been started in England and another in Canada, and a chapter has been organized in Hayti. The order numbers a membership of 11,000 women. It began its history in May, 1885, and is older than the society of a similar name, and differs from it in being an organization within the American Church.

The mornings of Wednesday and Thursday were devoted to business. A proposition to amend the constitution was discussed, but it was decided to make no change during the coming year. A resolution was passed adopting a noon-day prayer for missions to be observed by all the chapters. At the session on Wednesday morning, the Rt. Rev. Dr. Scarborough, of New Jersey, delivered a very interesting address. On Wednesday evening a well attended public service was held in the church, at which addresses were delivered by the Rt. Rev. W. M. Barker, D.D., Missionary Bishop of Olympia; the Rev. Dr. Thomas Gallaudet, the Rev. E. S. Lines, of New Haven, Ct., the Rev. B. M. Spurr, of West Virginia, and the Rev. Dr. E. A. Bradley, vicar of St. Agnes' church. A letter from Mr. Wood, general secretary of the Brotherhood of St. Andrew, conveying the congratulations of that body, was read and ordered to be placed on file.

During the sessions the following addresses and papers were presented by members of the convention: Address of welcome, by Miss Minnie D. Ryerson, of Alpha Chapter, New York; "The Duties and Requisites of the Daughters of the King," by Miss F. C. Baylor, Winchester, Va.; "Individual effort as the first principle in Daughter's Work," by Mrs. John Moncure, Philadelphia, Pa.; "Our Work, its motive," Mrs. L. E. Weitzel, Minneapolis, Minn; "Its cost," Mrs. R. M. Edwards, Riverhead, L. I.; "Its power," Mrs. Robert B. Kimber, Seymour, Conn.; "Enthusiasm in the work," Mrs. L. Pell-Clarke, Orlando, Fla.; "What it can accomplish," Mrs. C. J Holt, Fordham, New York; "How it can be retained," Mrs. J. B. Shepherd, Portland, Me.

The council members of the order are: Mesdames E.

A. Bradley, New York; Warner, New York; L. Pell-Clarke, Florida; Fitch, Kingston, New York; Faulkner, Germantown, Penn.; Denmead, Baltimore, Md.; Betticher, Beverly, N. J.; Weitzell, Minnesota; T. L. James, Seymour, Ct.; Davenport, Anacostia, D. C.; J. B. Shepherd, Maine; Moncure, Pennsylvania; Miss Hamilton, Topeka, Kansas; Mrs. Peck, New Haven, Ct.; Miss Bluxome, Brooklyn, N. Y.

Canada

A special meeting of the rural deanery of Toronto was held in the school house of St. Philip's church on the 28th, to arrange for the programme of meetings for next year and the remainder of this. Service for the chapter was held in the morning at St. Philip's church, with celebration of Holy Communion, the Bishop being celebrant. At 7 A.M., on the 26th, in St. James' cathedral, Toronto, the opening service of the Provincial Convention of St. Andrew's Brotherhood was held. Over 200 men were present at the Holy Communion, at which the Bishop was celebrant. Breakfast was provided by the Woman's Auxiliary in St. James' school house, after which the session for business began, the president of the Canadian Council, Mr. N. Ferrars Davidson in the chair. Much interest was shown in the addresses of Bishop Dudley, of Kentucky, and Mr. Silas McBee, of Lincolntown, N. C., at the evening session. The Archdeacon of Peterboro has written a letter inviting the clergy of the archdeaconry to a conference to be held in St. John's church, Peterboro, on Nov. 27th and 28th. The annual convocation of Trinity University, Toronto, was inaugurated by a service in the chapel on the evening of Oct. 12th; the Rev. Prof. Huntingford conducted the service. The new provost was formally installed as vice chancellor the following day. The semi-annual militia Church parade of all the detachments in Toronto garrison, with the new commander of the forces in Canada, Gen. Gascoigne and his staff, took place on Sunday, Nov. 3rd. The preacher on the occasion was the Rev. Canon Dumoulin. The day for intercession for Sunday schools, appointed by the Archdeacon of Canterbury, the 21st of Oct., was very generally observed in the diocese of Toronto, as well as in the other Canadian dioceses.

The rural deanery of Lincoln and Welland, diocese of Niagara, met on the 7th, subject for the morning studies, the Greek Testament. Mr. Eugene Stock, secretary of the Church Missionary Society, who is now visiting Canada, and the Rev. Percy Grubb, missioner, addressed meetings in Hamilton in the beginning of the month. The new church at Fergus is nearly finished, and it is hoped will be opened very shortly. The Bishop of Niagara held his annual conference with the clergy and laity of the rural deanery of Drayton on the 29th. There was a large representation from the different parishes.

The annual diocesan convention of the Huron Lay Workers and the Sunday School Associations, was held at Windsor, Oct. 23rd and 24th, the Bishop presiding. Arrangements were made for a Mission to be held in Christ church, Chatham, by the Rev. Percy Grubb and assistants, commencing Nov. 17th. Christ church, Oxford Centre, was crowded lately at the re-opening services; the Bishop was the preacher. The building has been re-decorated and much improved.

Archbishop Lewis and his wife have returned from a few weeks' holiday in England, and passed through Montreal on their way home. A very enthusiastic meeting of Sunday school teachers was held in St. George's Hall, Kingston, lately. A number of the clergy were present and Dean Smith was in the chair.

The Confirmations of Bishop Sullivan, of Algoma, who has gone to Mentone for his health for the winter, have been undertaken by the Bishop of Niagara for October and November; by the Bishop of Toronto for December and January; the Bishop of Huron for February and March, and the Bishop of Niagara, again, for April. The foundation of a new brick church at North Bay has been laid. A new church is also being built at Sand Lake in the Emsdale mission, and a chancel and vestry added to St. Paul's church, Uffington.

Commemoration Day was observed at St. John's College, Winnipeg, with special services. The Missions held by the Rev. Mr. Grubb in the diocese of Rupert's Land, lately, have been brought to a close. An address by one of his helpers, Mrs. W. K. Campbell, was given to the chapter of the Sisterhood of St. Andrew, of Holy Trinity church, Winnipeg, on "How to make a success of a Christian life."

The Bishop of Athabasca will reside for the winter at Athabasca Landing. He has now reached that place after spending the summer in visiting the larger part of his great diocese. Much of the traveling is very rough, but the Bishop was accompanied by Mrs. Young during the whole time. Much work was successfully accomplished at the various missions visited.

The synod of the diocese of New Westminster meets Nov. 20th, and is opened by service in Holy Trinity cathedral, when it is arranged that the enthronement of the new Bishop shall take place. He has been making a long visitation in the upper country since his arrival. After the synod the Bishop will hold Confirmations in the Vancouver and Westminster churches. He held a very impressive service of consecration in the new church at Kelowna, B. C., when the edifice was dedicated to St. Michael and All Angels. It is free from debt.

The ceremony of inducting the new rector of St. George's church, Halifax, diocese of Nova Scotia, was performed by the Bishop lately. The missionary conference held at Truro on the 23rd, was very successful. The Bishop and many of the clergy were present, and the proceedings were begun by a celebration of the Holy Communion in St. John's church in the morning.

The addition to the church of St. James the Apostle was formally opened on the 10th, in Montreal. The school room will be provided with much more space by the improvements. The mission of the Rev. W. Hay-Aitken in Montreal, first conducted in the cathedral, and then in St. Jude's church, was concluded Oct. 13th, by a thanksgiving service in St. George's. Large congregations attended throughout the Mission. A mid-day meeting for men was held daily in the business part of the city by Mr. Aitken, which was well attended. The Bishop called a special meeting of the deanery of Brome to provide for Church extension in the district which met at Knowlton, Oct. 14th. The anniversary of laying the foundation and corner-stone of St. Paul's church in that place, was celebrated on the 9th. A new church has recently been built at Stanbury. The cost was about $1,000. A church is about to be built at Valleyfield. The plans are prepared and work will be commenced in the spring.

New York City

The Girls' Friendly Society of the United States has made its headquarters at the Church Missions House, and hopes to accomplish an extension of a knowledge of its work among the public.

The November meeting of the Church Association for the promotion of the Interests of Labor was held Tuesday evening, Nov. 12th, in St. Chrysostom's chapel. A new quarterly to be known as "The Hammer and the Pen," is about to be published by the organization.

At St. James' church, as a result of the union with the church of the Holy Trinity, an increase has been made in the appropriation of the vestry for music; the best voices of the former choirs of St. James' and Holy Trinity will be combined in a chorus of 28 boys and 20 men, with a double solo quartette. The new choir will perform the oratorio of the "Messiah" just before Christmas.

In St. Thomas' church, the Rev. Dr. John W. Brown, rector, a fine stained glass window has lately been placed by Mrs. Wm. Woodward, Jr., in memory of her husband, and his mother, Mrs. Mary E. Woodward. The Tiffany Company are the makers, from designs by Mr. Frederick Wilson. The theme is that of charity, represented by the figure of St. Martin arrayed as a Roman soldier, sharing his cloak with a beggar boy, and by the figure of Dorcas protecting two children from attack by a serpent.

The local assembly of St. Andrew's Brotherhood held a meeting Friday, Nov. 8th, at St. Bartholomew's parish house. A general conference on rescue mission work was the feature of the afternoon session. At this addressss were made by Col. H. H. Hadley, superintendent of St. Bartholomew's rescue mission, and Mr. S. M. Hadley, of the McAuley mission. Refreshments were provided at the Hotel Bristol. In the evening the theme for discussion was, "What can we do for missions?" The Rev. Isaac Dooman, of Nara, Japan, made an address. Remarks were also made by the Rev. Dr. Geo. H. McGrew and Mr. Silas McBee.

The corporation of Trinity church is selling land in Hudson st. for business purposes to persons who will give bonds for suitable use of the property. The corporation has been introducing improvements, and is erecting a building at Varick and Spring sts., which will furnish a standard of construction that purchasers of real estate are expected to follow. The ground bordering Hudson st. belonging to Trinity church, has become very valuable, and it is proposed to take advantage of high prices for some of the property most desired by investors, and create a fund for the carrying forward of Church work. The land sold is near St. John's chapel. Some real estate men have expressed surprise that the corporation should absolutely part with so valuable a possession, but the value of remaining holdings of the church will doubtless be largely enhanced on account of the improvements assured on the property sold.

The Most Rev. Nicholaus, of Alaska and the Aleutian islands, returned from abroad, arriving in this port Thursday, Nov. 14th. He was met at the dock by the consul-general of the Emperor of Russia, in New York, and by a large gathering of Russians, Greeks, and Syrian Christians. He was arrayed in the full canonicals of his archiepiscopal office, and as he landed, bore his pastoral staff in his hand. He was at once taken in a carriage to the Russian Orthodox Church in Second ave., where he conducted service and made an address. The Archbishop is accompanied to this country by the Archimandrite Rafael Hawaweeny who is to take charge of a newly organized Syrian Greek church in this city. There are said to be about 75,000 Orthodox Syrians and Russians in the United States.

General Theological Seminary.—Mr. M. C. Mayo, of the senior class, recently read a paper on Archbishop Laud, before a meeting of students. Bishop McKim, of Tokio, Japan, gave a talk last week on "The missionary work in Japan." The missionary society of the seminary is organizing a club for boys in the slums of Mulberry st. They will hire a room and hold meetings two nights in the week. The club will doubtless be associated with a church in the vicinity. The Rev. Dr. Cady is announced to deliver four addresses on Wednesday evenings, on "The vocation of the ministry."

Philadelphia

Repairs are being made to the memorial church of St. Luke the Beloved Physician, Bustleton, the Rev. S. F. Hotchkin, rector.

Bids are now being received for work on the rectory of St. Simeon's church. It will be of gray stone, Gothic in style, two stories in height, and measure about 25 by 60 feet.

The 7th anniversary of the founding of St. Elizabeth's parish, the Rev. M. L. Cowl, rector, was observed on Sunday, 10th inst. The Rev. Father Sargent, O. H. C., preached in the morning, and the Rev. Wm. McGarvey at Evensong.

A musical tea in aid of St. Christopher's Hospital for Children was given on Thursday evening, 14th inst., in the parish house of old St. Andrew's church, the Rev. Dr. W. F. Paddock, rector. It was held under the auspices of the Daughters of the King connected with that parish.

The new and carefully selected vested choir of 50 voices, men and boys, under the training of Mr. Lacey Baker, is rendering most excellent music at St. James' church, the Rev. Dr. J. F. Blanchard, rector.

Donation day was observed at the House of Rest for the Aged, Germantown, on the 14th inst. There are at present 15 inmates, which is the highest number that can be accommodated. The oldest inmate is 95 years old, while the youngest is about 70. Dr. Norton Downs is the resident physician, giving his services gratuitously.

The Rev. G. Woolsey Hodge, chaplain of the Pennsylvania society of the Sons of the Revolution, on Saturday afternoon, 9th inst., made the invocation, and also dedicated the monument erected by that society to mark the spot where General Washington, with the patriot army, encamped just before the battle of Brandywine, and shortly after that celebrated encounter.

A week of prayer and praise was held in St. George's church, West End, with choral services each evening at 8 P. M., rendered in turn by the choirs of St. Philip's, St. Andrew's, W. P., St. Mary's, St. James', Kingsessing, and church of the Saviour. The preachers were the Rev. Dr. J. B. Falkner, the Rev. Messrs. C. M. Armstrong, J. Dows Hills, and S. Lord Gilberson, and the Rev. Dr. Bodine. On Saturday, after Evensong, the rector, the Rev. F. P. Clarke, addressed the communicants of the parish.

St. James' Guild for girls celebrated its tenth anniversary on Tuesday evening, 12th inst., in the Henry J. Morton guild house. Addresses were made by Miss Richmond, of Baltimore, Miss Elizabeth Caryl, Miss A. W. Fisher, and others. The history of the guild was reviewed, and showed a remarkable growth, especially in membership. The proceeds from the sale of refreshments will be devoted towards the starting of a boarding house.

The Brotherhood of St. Andrew has made a new departure in its work, and, has opened a boarding house for men at the S. E. corner of 20th and Race sts. The building has been purchased and re-modeled, and contains six double and ten single rooms, giving a capacity for 22 persons. The rooms have been thoroughly equipped with new furniture. The object is to furnish a comfortable home-like boarding house where young men can obtain board at the lowest prices consistent with good food and service, and where the Brotherhood influence will be brought to bear as a partial barrier against the temptations of city life to young men absent from all home influences. The house is under the control of a Board of Managers, consisting of Bishop Whittaker, the Rev. Messrs. J. Lewis Parks, S. T. D., I. N. Stanger, D.D., H. L. Duhring, and other prominent laymen.

The 20th anniversary of the Free and Open Church Association was held on Sunday evening, 10th inst, at the church of the Ascension, the Rev. G. Woolsey Hodge, rector, where Mr. Silas McBee made an excellent address. The annual report showed that in 54 dioceses the average is 80 per cent of free churches; and in 15 of the missionary jurisdictions the average is 98⅓ per cent; the aggregate gives 81 per cent. The association numbers 422 contributing clerical and non-contributing members, 32 life and 136 lay annual members; total 590. The treasurer's report showed receipts including balance of $29.91 from last year,

$328 75; present balance. $25.76. All the officers as well as the Board of Council were re-elected, and vice-presidents to represent the 54 dioceses.

The parish house of the memorial church of the Advocate, which was partially destroyed by fire last winter, has been thoroughly restored. A large number of the parishioners assembled there on the 6th inst., to view the improvements, and also to raise funds, from the proceeds of a musical entertainment given in the main hall, to aid in the publication of the parish paper, *The Advocate*. Short addresses were made by Bishop Whitaker, the Rev. Dr. John Fulton, and Mr. R. Y. Cook. Work on the new church progresses well. The last stone of the triforium in the chancel has been laid. The cluster columns which support the walls, the ambulatory behind and the rich triforium arcading above, all form a piece of architectural stone work probably unsurpassed in America. A portion of the new magnificent altar and reredos has been completed. When these are finished next summer they will be placed on exhibition in Memorial Hall, Fairmount Park, where they will remain until the spring of 1897, or about the time when the church should be ready for their reception. The baptistry at the southwest corner of the church needs only the roof to render it complete, as far as the masonry is concerned.

Monday, 11th inst., being St. Martin's Day, was selected for the consecration of the free church of St. Martin-in-the Fields, erected by the late Henry H. Houston, in memory of his daughter-in law, Mrs. Samuel F. Houston. Shortly before 11 o'clock the procession entered the church, the crucifer heading the vested choir. Bishop Whitaker was received at the entrance by the wardens and vestrymen, and with the clergy (of whom there were over 100 present from this and other dioceses) proceeded up the nave, repeating the 24th Psalm. The instruments of donation and endowment were read by Mr. S. F. Houston, rector's warden. The sentence of consecration was read by the rector, the Rev. Jacob Le Roy, who also said Morning Prayer, assisted by the Rev. Dr. T. S. Rumney. The sermon was preached by the Rt. Rev. Dr. Neely, Bishop of Maine, during which he spoke in a tender manner concerning the donor of the church, and his noble deeds during his life on earth. The offertory amounting to $175, was devoted to the building fund of Christ mission church, Frankinville. The corner-stone of the church was laid June 5, 1888, and opening services were held on the feast of the Purification B. V. M., 1889 It is built of Chestnut Hill stone lined with brick, and is cruciform. The columns conveying the clere-story are of Indiana limestone. The chancel furniture, pulpit, and lectern are of brass. The fald-stool, also of brass, is a memorial to William White Harding, for many years proprietor and publisher of the Philadelphia *Inquirer*, donated by his family. The font is of Mexican onyx. The credence table was made from wood formerly a part of the reading desk of the church of St. Martin-in-the-Fields, London, which was in use over 300 years ago. It was secured through the vicar, the Rev. Dr. Kitto, by the Rev. Dr. Rumney of St. Peter's, Germantown. The Communion service used was a memorial by Mrs. Guyet T. Jones to her husband, and was made of the silver of her wedding presents. There is a lofty tower adjoining the church, in the belfry of which is a full chime of sweet toned bells. The parish building, located southwest of the church, was opened in November, 1889, and the rectory on the north was completed in 1890

Chicago

The annual meeting of the northwestern deanery was held in Grace church, on Wednesday, Nov. 13th. There was a celebration of the Holy Eucharist at 11 o'clock, at which the Rev. E. M. Stires, rector of Grace church, was celebrant, assisted by the dean, the Rev. Clinton Locke, D D. This meeting was followed by the regular business meeting. The annual report of the treasurer showed that the sum of $500 had been raised and expended during the year for charitable purposes. The officers of the past year were re-elected, the Rev. A. L. Williams, secretary; the Rev. Frederic W. Keator, treasurer. After this meeting a bountiful luncheon was served in Grace House by the ladies of the parish. In the afternoon an excellent paper was read by the Rev. James S. Stone, D.D., rector of St. James' church, the subject being, "What books shall the clergy read to meet the demands of the present day?" After the paper had been discussed by the Rev. C. P. Anderson and the Rev. H. G. Moore, appointed speakers, a general discussion upon the subject was participated in by the clergy present. The next meeting of the deanery will be held in St. James' church, February, 1896.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The northern archdeaconry of Brooklyn held its regular autumn meeting in the parish house of the church of the Incarnation, the Rev. Dr. J. G. Bacchus, rector, on the evening of Tuesday, Nov. 12th. Archdeacon Darlington presided. Mr. Lyman R. Greene read the treasurer's report. Reference having been made to the transfer of the mission of the Transfiguration to the archdeaconry of Queens, a resolution approving of this action was passed. Discussion showed a sentiment in favor of quarterly instead of semi-annual meetings, and with a view of securing this, the archdeacon was empowered to appoint a committee to revise the constitution and by-laws. The Rev. F. E. West, who is in charge of St. Michael's church. North 5th st., having taken a series of views of points of interest in the mission field of the archdeaconry, these were now exhibited by a stereopticon, Dr. Darlington explaining them, and detailing in a very interesting way the needs of the populous territory covered by the missions. The slums were strikingly depicted, and the preponderance of saloon influence over that of the Church was shown with telling effect. After this object lesson the archdeaconry adjourned.

The 23rd anniversary of the Long Island branch of the Woman's Auxiliary to the Board of Missions was held at St. Ann's church, Nov. 14th. The Bishop presided. The session began at 10:30 A.M., with celebration of the Holy Communion, Bishop Coleman, of Delaware, making an address. After luncheon, the Rt. Rev. F. R. Brooke, D. D., of Oklahoma, gave the first address. His jurisdiction includes the Indian Territory, and has together a population of 400,000. When he went there in '93 he found two missionaries. There was then one church building, there are now 14, and five rectories, besides a good see house. Archdeacon Darlington followed with a presentation of diocesan missions, emphasising the needs of Brooklyn where there is one ward having 210,000 people, of whom 40,000 are young men, with seating capacity of all churches and chapels of all denominations for only 20,000 people. While there are 1,400 saloons whose yearly receipts are $8,000,000, there is no public hall, no library, no coffee house. The Rt. Rev. Dr. F. G. Graves, of Shanghai, China, spoke next, describing very clearly the importance of the work there, and the influence of the schools, especially upon the young men. The Rt. Rev. Dr. S. D. Ferguson, of Cape Palmas, was introduced. His account of the work in his jurisdiction was earnest and stimulating, and a novel feature was the bringing forward of a boy, 12 years old, the child of African heathen, who had been a pupil of their missionary schools five years. He recited parts of the catechism in English, the Lord's Prayer in African, and sang some of the hymns of the Church both in his native dialect and in English, showing how gratifying is the result accomplished by mission schools. The Rev. L. A. Applegate, of Tacoma, Washington, followed with an interesting description of the present state and future prospects of that distant section. The Bishop, in closing the services, congratulated the women of the auxiliary on their work, and noted the evident growth of the Church.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

BUFFALO.—With the return of the clergy and laity from their summer outings, and of the deputies from the General Convention, active parochial work in the diocese is being resumed.

On the vigil of All Saints', the sixth annual choir festival of Buffalo was held in the church of the Ascension, the Rev. Wm. A. Hitchcock, D.D., rector. The choirs of St. Paul's, Trinity, St. Mary's, St. John's, Ascension, St. Andrew's, All Saints', and Good Shepherd parishes participated, under the direction of Mr. Seth Clark, choirmaster of the Ascension; Mr. Andrew T. Webster, choirmaster of St. Paul's, presiding at the organ. Evensong was rendered chorally, the Rev. Harvey S. Fisher being cantor. The more important musical portions of the festival service were Stainer's "I am Alpha and Omega," Elvey's "I beheld and, lo, a great multitude," and a *Magnificat* and a *Nunc Dimittis* in C, by Roberts. A marked improvement over previous years was noticeable in the work of the choirs, the choruses being sung evenly with prompt attack and marked precision, showing painstaking preparation on the part of the several choirs. Mr. Clark manifested great ability as director, having perfect control of the chorus, and is to be congratulated on the success of this year's festival. The sermon was preached by the Rev. A. S. Crapsey, from Wisdom iii: 1-4, in which he dwelt upon the words "unwise," "misery," and "destruction," and gave a scholarly exposition of the Church's doctrine of the "communion of saints."

On All Saints' Day, the chapel of the Holy Innocents', the corner-stone of which was laid on St. John Baptist's Day, was formally opened by Bishop Coxe, in the presence of a large gathering of the clergy and laity. This edifice, the chapel of the Church Home, has been erected, at his sole cost, by Mr. E. H. Hutchinson, of Buffalo, as a memorial of his parents. It is on the grounds of the Church Home, and will eventually be connected with the main buildings by appropriate cloisters. This pretty structure of brown stone is seated to accommodate 200 worshipers, and cost $15,000. The interior decorations are deferred, as is also the introduction of a pipe organ, until the walls are thoroughly dry. At 11 A. M. the Bishop celebrated the Holy Communion for the Sisters in charge and the inmates of the Home and Orphanage, assisted by the chaplain of the Home, the Rev. H. S. Huntington. At 4 o'clock, when Evening Prayer was said, the service was attended by the city clergy, the Board of Managers, Associate Managers, and the general public. The marble whiteness of the altar, with rich carvings of table, super-altar, and reredos, is matched on either side in the two tablets bearing the following inscriptions:

In memory of John Martin Hutchinson. Born March 25, 1820. Died August 17, 1886. One of the incorporators of the Church Charity Foundation. "An honest man is the noblest work of God."

In memory of Eunice A. Howard Hutchinson. Born February 16, 1821. Died March 13, 1852. "When the ear heard her it blessed her; when the eye saw her it gave witness to her."

The reredos is enriched with *fleur-de-lis* and a baldachino supported on carved columns with carved minarets. The figure over the altar is that of a child-angel holding a scroll, inscribed, "*Gloria in Excelsis Deo.*" The light from the windows is subdued and restful to the eye. The floor and seats are of oak, as are also the altar rail, bishop's chair, and a canopied credence. The chapel will be consecrated on the festival of the Holy Innocents.

LOCKPORT.—A pair of memorial windows was placed in Grace church, opposite the pulpit, on the vigil of All Saints', by the rector, the Rev. Wm. F. Faber, in memory of his wife. The openings to be filled with stained glass were each 15 inches wide and 6½ ft. high, and the effective treatment secured is a revelation as to what can be done by an artist even in so limited a space. The figures are remarkable for grace and dignity, and the coloring is marvelously rich and sweet. The first represents the Angel of the Annunciation; the second, the Angel of the Resurrection. The inscription reads:

To the glory of God and in loving memory of Dorothea Jennette Kniest, wife of William Frederick Faber, rector of this parish. "Her children arise up and call her blessed; her husband also, and he praiseth her." Born March 31, 1862. Died February 11, 1895.

The windows were made by J. & R. Lamb, the designs being by Mr. Joseph G. Lamb, of that firm.

Kansas

Frank R. Millspaugh, D.D., Bishop

The Bishop has been most active since his consecration, on Sept. 19th. He confirmed his first class Sept. 20th, at the church of St. Simon the Cyrenian, Topeka, the colored mission church of the cathedral. The class was presented by the Rev. Guy Wilbur Miner, of the cathedral. Among the candidates, and the first upon whom the Bishop laid his hands, was his own daughter, Elvira Cornelia Millspaugh. On Sunday, Sept. 22nd, he confirmed a class at the cathedral at 11 o'clock, and in the evening, a class at Calvary mission. At midnight, on the same day, the Bishop left for a short trip to near-by portions of the diocese, visiting Emporia, Burlington, Parsons, Kansas City. Sept. 30th, he started for the General Convention at Minneapolis, where he remained until Oct. 25th. On Sunday, Oct. 27th, the Bishop instituted the Rev. John E. Sulger as rector of Trinity church, Atchison, and on the following Monday evening, the rector, vestry, and people of Atchison, tendered him a reception at the parish house.

The Rev. Harry J. Bodley, dean-elect of Grace cathedral, is expected to arrive, with his family, in Topeka, Nov. 15, and will be installed at the 11 o'clock service, on the 23rd Sunday after Trinity.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The Fifth Regiment, under command of Col. Markoe, attended services in uniform at Memorial church, Sunday afternoon, Nov. 10th. The rector, the Rev. William M. Dame, who is chaplain of the regiment, was assisted in the services by the Rev. William D. Morgan, the assistant rector, and his father, the Rev. George W. Dame, rector of Epiphany church, Danville, Pa.

Mr. Arthur C. Leonard has been elected organist of Old St. Paul's church, Mr. Miles Farrow having resigned on account of ill health.

The semi-yearly meeting of the Maryland Woman's Auxiliary to the Board of Missions was held Wednesday, Nov. 13th, at Grace church, Park ave. and Monument st. Holy Communion was celebrated at 11 A. M., and Bishop Paret made an address on missions. Luncheon was served to the visitors and clergy in the parlors of the church. Over 300 ladies were present at the business session. Bishop Ferguson, of Cape Palmas, Africa, gave an account of his work there, and introduced a twelve-year-old native boy, who recited part of the Catechism and a Bible chapter in English, and also recited the Lord's Prayer and a hymn in his native tongue. The Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C., gave some interesting facts concerning the work among colored people in this country. Dr. Marie Haslep, a medical missionary, told of her labors in China, where she had been working seven years. Five years ago she established a hospital for natives at Shanghai. The hospital accommodates 30 in-patients, and annually treats about 7,000 out-patients. Mrs. George Currie, of the Indian aid committee, reported encouraging success. Mrs. William Devries stated that the Auxiliary had grown from 26 branches to 31 branches during the year, and that the contribution had increased from $8.000 to $10,000. Mrs.

Sloussat, the president, gave an account of the recent convention at Minneapolis. Bishop Penick closed with a brief address and pronounced the benediction. The meeting included delegates from 31 branch auxiliaries in Maryland. Mrs. R. D. Davis is the secretary, assisted by Miss Mary R. Snowden. Mrs John T. Mason was made treasurer in place of Mrs. John Stewart who is unable to serve in that capacity longer. The music was furnished by St. Cecilia's guild, led by Miss Crane, and assisted by the choir of St. Timothy's church, Catonsville.

The funeral services, in the Church Home chapel, of Mrs. Mary A. Adams who died at the advanced age of 81 years, were peculiarly interesting and impressive, owing to the fact that the deceased was the widow of one who had always taken a deep interest in the instruction of deaf-mutes. A number of deaf-mutes were present. The chaplain of the Church Home, the Rev. C. E. Harding, participated in the services. The burial service was read by the Rev. A. C. Powell, while a young lay reader, a mute, vested in a white surplice, interpreted the same in the sign language for the benefit of the mutes in the chapel, all of whom had known the deceased lady and her husband, and had been aided and instructed by them. As the body was borne from the chapel the hymn, "My faith looks up to Thee," was chanted, and was also interpreted in the sign language by the young lay reader.

WASHINGTON, D. C.—The clergy of this city held a meeting at St. Andrew's church, Nov. 11th, to arrange for the diocesan convention, which meets in St. Andrew's church, on Dec. 4th. The Rev. Thomas G. Addison presided, and a committee consisting of the Rev. Messrs. Albert R. Stuart, D. D., Gilbert F. Williams, and Edward M. Mott, was appointed to look after the welfare of visiting delegates to the convention.

Justice Bradley has denied the application of the vestry of St. John's church in the matter of the estate of Anna M. Moulsby. The vestry asked the court to re-open the probate of the will that a certain paper writing might be considered. This, it was claimed, made provision for a home for aged women, which was to be in charge of the vestry. The writing set apart $35,000 to purchase a site on Kalorama Heights, and $45,000 for its maintenance. The will, which was probated, made provisionfor a newsboys' home. An appea will probably be taken from Justice Bradley's decision.

ALBERTON.—Work on the new church at this place. to be known as St. Alban's, was commenced Nov. 12th. The edifice will occupy the site of the old Evangelical parsonage. James S. Gary and sons, proprietors of the Alberton cotton mills, propose to erect and help maintain the church, and to place the control of same under the Bishop's direction. This is a noble fruit of good work done by the missionary in charge, the Rev. W. L. Devries.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The General Convention having accepted the cession of that portion of the diocese lying north of the south line of the counties of Big Stone, Stevens, Pope, Stearns, Benton, Mille Lacs, Kanabec, and Pine, and having constituted the said territory as the missionary jurisdiction of Duluth, Bishop Gilbert as Bishop in charge of said jurisdiction by appointment of the Presiding Bishop, has appointed the primary convocation of the new jurisdiction to meet in St. Paul's church, Brainerd, on Wednesday, Dec. 4th, at 10 A M.

ST. PAUL.—St. John the Evangelist church has leased its old building to the Methodists, and moved into its new guild hall, corner of Portland and Kent sts., where services will be held until the new church is ready for occupancy. Bishop Gilbert conducted the opening service. Prof. James Blaikie, formerly choirmaster of Christ church, has been appointed organist and choirmaster, and has already entered upon his duties. The church is still without a rector.

Archdeacon Webber has just concluded two Missions, one at the Messiah, the other at St. James' church, devoting ten days at each church. Attendance at the first services was small, but gradually gathered in strength and enthusiasm until the churches were literally packed. He left both parishes greatly benefited and strengthened. Before leaving St. James' church he called the Altar Guild together, and gave them a quiet talk on their duties and the sacred service in which they were engaged, explained every article connected with the sanctuary, its sacred use and proper arrangement. The last night but one he preached a powerful sermon from the text, "The Son of Man hath power on earth to forgive sin." The sermon was especially for the Brotherhood of St. Andrew. The various city chapters were largely represented. At the conclusion of the sermon he addressed the Brotherhood members privately on "Influence and environment," urging the Brotherhood not to aim at great things but persevere in small things, shoulder to shoulder, man to man. It is hoped and expected that a chapter will be formed in this parish as the outcome of this sermon and address. The Mission closed on the following evening with the renewal of "Baptismal vows." After the service, a reception was tendered the archdeacon at the rectory, where refreshments were served and an hour of delightful social intercourse spent. The customary "free-will offering" that goes to the archdeacon, amounted to $77, something remarkable for such a poor parish, composed entirely of the working class. The archdeacon left on the morning train for Marinette, Wis., where he will conduct a ten days' Mission; from there he goes to Indianapolis.

The vestry of St. James' church has granted the rector, the Rev. H. B. Cotton, a month's leave of absence. Mr. Cotton will spend his well-earned vacation visiting Bishop Garrett in Texas.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—On the evening of All Saints', Vespers of the Dead were sung at St. John the Evangelist's. At this service special prayers were made for those members of the congregation who have died within the past year.

The annual meeting of the Church Home for Orphans and Destitute Children took place Nov. 14th. Bishop Lawrence conducted the service, assisted by the chaplain, the Rev. A. E. George, who afterwards catechized the children. The annual report was read by Mrs. Fabyens. The Rev. Dr. Donald was elected a member of the board of trustees. The Stanwood School report was given by the Rev. J. W. Hyde. Dean Hodges made the address to the children. There is no charitable institution in this city which has elicited so much hearty praise for excellent management as the Church Home. It does its work quietly, and those who know it best give largely towards its support. It is in need of more annual subscribers, and it is hoped that many will be forthcoming to aid its cause.

The Phillips Brooks rectory is now occupied by the rector of St. Matthew's church. It is a brick structure with 14 rooms, and commands a splendid view of Boston Harbor. It is partially endowed and is in the hands of the trustees of donations.

CAMBRIDGE.—At the recent fair in St. James' church $1,000 was raised.

NEW BEDFORD.—The will of Miss Louise C. Howland gives $5,000 to Grace church.

NORTH ADAMS.—Of the 23 candidates confirmed recently in St. John's 14 were males. The chapter in the Brotherhood of St. Andrew in this parish is carrying on an excellent work at Braytonville. Services are held regularly with an average attendance of 40. There is also a very active branch of the Girls' Friendly Society, and the charitable work is partly represented by a lodging house and wood yard.

Marquette

The primary convention of the newly created diocese of Marquette, formerly known as the missionary jurisdiction of Northern Michigan, met in St. Paul's church, Marquette, on Thursday, Nov. 14th. There was a large attendance of delegates, both clerical and lay. The convention opened at 11 A. M with a celebration of the Holy Communion, Archdeacon Williams being celebrant, assisted by the rector, the Rev. Frank J. Mallett, and the Rev. T. Cory-Thomas. At noon the convention was called to order by the archdeacon, whose official duties ended with that function. On motion of Hon. Peter White, the Rev. Robert Wood, the venerable rector of St. John's, Negaunee, senior priest of the diocese, was unanimously elected president of the convention. The Rev. Frank J. Mallett was unanimously re-elected secretary of this special convention, a lay secretary being appointed as a permanency.

The report of the committee on constitution and canons was presented and adopted, after which the House adjourned for luncheon, served in Morgan memorial chapel, by the ladies of St. Paul's parish. At 2 P. M. the convention reassembled in the church, and after an informal ballot had been taken and the result made known, an adjournment was again taken for conference and discussion. After half an hour the convention again assembled, and the first formal ballot was taken. The result was as follows: Clergy—Archdeacon Williams, 7: the Rev. Campbell Fair, Detroit, 1; the Rev. A. L. Williams, Chicago, 1. Laymen—Archdeacon Williams, 14: the Rev. A. L Williams, Chicago, 9; the Rev. Campbell Fair, 6; the Rev. S. W. Frisbie, 1. As Archdeacon Williams failed to get the majority of the laymen's votes, a second ballot was taken; the result was as follows: Clergy—Archdeacon Williams, 8; the Rev. A. L. Williams, Chicago, 1; Laymen—Archdeacon Williams, 16; the Rev. A. L. Williams, Chicago, 13; the Rev. Campbell Fair, Detroit, 1. Archdeacon Williams having the majority of both clerical and lay votes, was thereupon declared elected, and the vote was made unanimous. The *Gloria in Excelsis* was then sung with much heartiness and spirit.

A resolution was framed thanking the parish of Marquette for its generous offer of the church for a cathedral, and for other valuable real estate benefits, including the rectory as a bishop's residence when required.

The convention elected the following Standing Committee: The Rev. Messrs. Frank J. Mallett, T. Cory-Thomas, F. F. W. Greene; Mr. Thomas Bailey, Hon. John W. Stone, and Mr. Dan H. Ball.

The treasurer of the former jurisdiction, Mr. C. H. Call, was re-elected treasurer of the diocese, and Mr. F. W. Midlam, permanent lay secretary. Hon. Peter White, Mr. A. G. Miller, and Mr. A. Matthews were elected trustees of the Episcopal Fund, Mr. White being the actual treasurer. The Standing Committee was empowered to use the income of the Episcopal Fund for any lawful diocesan expenses pending the confirmation and consecration of the Bishop-elect.

On motion the archdeacon was re-appointed to his former position *ad interim*. A committee to formally notify the Bishop-elect was appointed. After singing the Doxology, prayers were said by the chairman, and the convention adjourned.

South Carolina

Ellison Capers, D.D., Bishop

It is much to be regretted that it has been found necessary to suspend the work of the "Good Physician" Hospital at Columbia, which was done last July. With the receipts not amounting to one-third of the sum required to keep it open it became a question of incurring debt. Greatly will its suspension be felt among the afflicted poor. The dispensary is, however, still kept open.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The Rev. Dr. Roller, rector of St. John's church, Charleston, has just completed and opened for services a new church to be called St. Matthew's, about two miles south of Charleston, on the other side of the Kanawha river. The cost was about $2,500, all paid for. The American Church Building Fund gave $200 toward it.

New Jersey

John Scarborough, D.D., Bishop

ELIZABETH.—On All Saints' Day the parishioners of Grace church commemorated the 50th anniversary of the founding of the parish. The services were held in the parish house. Bishop Scarborough preached both morning and evening.

In the morning Bishop Scarborough spoke of the church's history, and said that for 21 years he had been familiar with the work in the parish. He had led it through its struggles until now an era of great prosperity and usefulness had dawned. He congratulated the parishioners, paid tribute to their loyalty, and to the loyalty and devotion of those who had been called to their rewards by the Heavenly Father. He spoke of the rector, the Rev. Henry Hale Sleeper, Ph. D., as a man of God, who had through the grace of God accomplished what had at first appeared to be an almost hopeless task. In the evening the rite of Confirmation was administered. The singing, under the direction of W. C. Williams, was especially fine.

The week was observed as a jubilee week. Special commemorative services were held each evening, the preachers being the Rev. G. H. S. Walpole, D. D., of the General Theological Seminary, the Rev. G. R. Vandewater, D.D., the Rev. D. Parker Morgan, D. D. the Rev. Edward A. Bradley, D D., and the Rev. William B. Bodine, D. D.

The first service of Grace parish was held on Nov. 3rd, 1845, and among those in attendance at the commemorative services was one who attended that meeting, William F. Bath.

Louisiana

Davis Sessums, D.D., Bishop

The associated brotherhoods of New Orleans held an important meeting at the diocesan house on Oct. 29th. The Rt. Rev. Davis Sessums, D.D., presiding, and Mr. H. J. Carter recording secretary. This association is composed of parochial brotherhoods from Annunciation, Christ, Grace, Mt. Olivet, St. George, Trinity, St. Paul, Trinity chapel, and St. John's churches, and of chapter 333 Brotherhood of St. Andrew of St. Anna's church. These meetings take place quarterly; special addresses are delivered and reports are received. On this occasion speeches were delivered by Prof. Stroud, physical instructor of the Y.M.C.A., by the Rev. E. W. Hunter, rector of St. Anna's church, by Mr. F. N. Butler, of Trinity Brotherhood, by the Rev. H. L. Gamble, associate rector of Annunciation church, and by Bishop Sessums. The reports of the different organizations showed great results achieved. It was reported that 8,500 persons had visited the mission room during the year, where magazines, papers, periodicals and other literature were at the disposal of visitors. The executive committee was authorized to close a lease for two rooms on Annunciation st., near one of the big cotton mills, to be used, instead of last year's room, the necessities of the association having outgrown its other quarters. The Bishop's closing remarks were full of encouragement. The officers ot the Associated Brotherhoods are: The Rt. Rev. Davis Sessums, D. D., president;

all the clergy, vice-presidents; Mr. Warren Kearney, treasurer; Mr. H. J. Carter, secretary. The chairman of the executive committee is Prof. James H. Dillard, of Tulane University.

NEW ORLEANS.—The Church School for Deaconesses opened with public exercises on Nov. 9th at 11 A. M. All the city clergy were present, and great enthusiasm was manifested in the work. The religious exercises were conducted by the Bishop, the warden, the Rev. B. Warner, and the Rev. E. W. Hunter Brief addresses were made by the Rev. Messrs. J. W. Moore, F. I. Paradise, E. W. Hunter, J. Percival, D.D., and Dr. McShane. The Bishop and the Rev. B. Warner delivered addresses of some length and great interest. The school opens with three candidates for the order of deaconess, and about 35 special students. Candidates for the order of deaconess pay $5 for matriculation, and $5 for a graduation diploma. Special students pay $1 per annum for each study they pursue. The faculty consists of: Warden, the Rev. B. Warner; Doctrinal Theology, the Bishop; Old Testament, the Rev. F. I. Paradise; New Testament, the Rev. B. Warner; Prayer Book, the Rev. E. W. Hunter; Ancient Church History, the Rev. J. W. Moore; Modern Church History, the Rev. J. Percival, D D ; Hygiene, Dr. McShane; Sociology, Prof. Dillard. The school term began Tuesday, Nov. 12th.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The announcement of the death of Mr. Hill Burgwin was a mistake. It is to be hoped that the report will be speedily corrected, wherever it has spread, to the relief of his many friends scattered all over the country.

The Northern Convocation met in Trinity church, New Castle, on Nov. 5th and 6th. The first service was Evensong, with a sermon by the Rev. T. A. Stevenson. On Wednesday morning there was a celebration of the Holy Communion, followed by a business meeting. Then came papers and discussions on "Chautauqua as a centre of Church influence," by the Rev. Amos Bannister; "How to establish the Church in the rural districts of the diocese," by the Rev. J. Cooper; and, "How to bring the working classes of the cities into the Church," by the Rev. W. W. Mills. In the afternoon there were papers and discussions upon the topic, "The missionary needs of the Northern Convocation," by the Rev. Henry Purdon, D.D., and the Rev. J. H. Barnard, general missionary. Evensong was said at 4:30 P. M. On Wednesday evening there was a general meeting in the church, when addresses were delivered by the Rev. F. M. Kirkus and the Rev. E. H. Parnell, the general subject being, "The best thing for the spiritual welfare of a parish" Beautiful music was a very pleasing feature of the services on both evenings, a new vested choir making its first appearance on Tuesday evening. The ladies of the parish furnished a delightful luncheon.

Southern Ohio

Boyd Vincent, D.D., Bishop

On the afternoon of Sunday, Nov. 10th, Archdeacon Edwards, assisted by the Rev. William N. Guthrie, opened the new church at Kennedy Heights. It is a handsome structure. The side walls are built of stone to a certain height, and above that in stucco work to the edge of the roof. The building will seat about 200. The walls are finely frescoed, and the appointments and arrangements of the chancel are appropriate and handsome. The sermon was by the archdeacon, followed by an address by the Rev. Wm. N. Guthrie, who was at one time in charge of the mission. Great credit is due the members of the mission in the erection of the building, as they are few in numbers, and received very little outside help except the sum of $500, given by Archdeacon Edwards from his Diocesan Mission Building Fund.

On Nov. 1 and 2, Bishop Vincent delivered the triennial Bedell lectures at Gambier. His subject was "The Reasonableness of Prayer." The Bishop handled the subject in an eloquent and convincing manner, and elicited strong words of commendation from many who heard him. The lectures will soon be printed in book form.

The Woman's Auxiliary of the diocese held a convocation in All Saints' church, Portsmouth, commencing on the evening of Nov. 6th. Evening Prayer was read, followed by an address by Bishop Kendrick on the work he is doing in New Mexico and Arizona. The following morning there was a Celebration, at which Bishop Vincent delivered a forcible address to the members of the auxiliary. At the business session in the afternoon, Mrs. Hunter gave an interesting account of the work in St. Augustine's School for colored children at Raleigh, N. C. In the evening, after a short service, Bishop Brooke gave an instructive account of the work in the jurisdiction of Oklahoma.

The seventh convocation of the Columbus Deanery met in St. John's church, Worthington, on the evening of Nov. 11th. Evening Prayer was read, followed by an excellent sermon on John xvi: 12–13, by the Rev. Dallas Tucker. The next morning at 9 o'clock there was a Celebration with sermon on Matt. v: 48, preached by Bishop Kendrick. A business session followed. Reports were made of missionary work in the deanery by Archdeacon Edwards, and the Rev. Wm. R. McCutcheon, and of new openings by the Rev. Wm. E. Rambo. At the afternoon session the following papers were read and called forth a very helpful and suggestive discussion: "How rectors of parishes may help diocesan missions," by the Rev. Wm. R. McCutcheon; "The parish paper, getting it and keeping it," by the Rev. Edgar G. Murphy, of Chillicothe. In the evening a missionary service was held, when the Rev. E. Howard Gilkey, spoke of the work at Evanston, the Rev. Wm. R. McCutcheon of the work at Cambridge, followed by an address by Archdeacon Edwards on diocesan missions, and by Bishop Kendrick on the work in New Mexico and Arizona.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

The 27th annual convention was held on the 12th and 13th inst., in All Saints' cathedral. At the first service at 10:30 on Tuesday morning, the long procession of 94 clergymen was an imposing sight; 50 parishes were represented by lay delegates. At the administration of the Holy Communion the Bishop was celebrant, and he delivered a portion of his address which lacked none of the usual force and vigor. He took strong ground on the questions of Sunday violation and the liquor traffic.

The three principal subjects brought before the convention were as follows: A motion was made by the Rev. C. C. Edmunds, Jr., to create a board of diocesan examiners in religious instruction, intended to raise the standard of knowledge in Sunday school teachers and pupils. After some discussion this motion was carried. The Rev. Wm. H. A. Hall proposed an amendment to Canon 12 to restore to the Bishop the power of mission in the case of vacant parishes. On Mr. Hall's own motion this was referred to the committee on Constitution and Canons, to be reported on next year. The motion made by the Rev. Wm. Cook to divide the diocese into six archdeaconries instead of four as now, failed to carry.

The report of the Bible and Common Prayer Book Society showed $17.032.74 received during the year, and $14,026.27 expended; 511 copies of the Bible were distributed, 1,606 Prayer Books, 2,526 Hymnals, and one Psalter. During the last three years 20,728 volumes have been distributed by the society.

The report of the Board of Missions unfortunately showed a deficiency of $1,500; $500 was raised in a few hours, and on the second day the remaining $1,000 was secured through the action of the several archdeaconries.

The committee on the 25th anniversary of the Bishop's consecration had collected $6.000; this they loaned to the Society of Graduates of St. Agnes' School, who used it to erect the graduates' hall in which the business sessions of the convention were held.

TROY.—The will of the Rev. Dr. J. Ireland Tucker, for more than a half century rector of the church of the Holy Cross, bequeaths his library to St. Stephen's College, Annandale, N. Y., and his books of music, manuscripts of music, and the rights of musical publications, to William W. Rousseau, organist of the church of the Holy Cross. The estate is valued at nearly $100,000.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assist Bishop

St. Paul's church, Richmond, which has been recently greatly beautified, and which contains some really fine stained glass windows, is to be further beautified by the addition of a mosaic of da Vinci's "Last Supper," to be placed above the altar. It is to be a memorial of the late Gen. Joseph R. Anderson, for many years the senior warden of St. Paul's, and is the gift of his widow. There are also two new memorial windows to be placed on the 9th st. side of the church. Hymn tablets have been placed on each side of the chancel, also a memorial. This church is the only church in Richmond which has weekly Communion. The church is always open during the day for any one wishing to have private prayer.

The Rev. E. S. Hinks, rector of St. John's parish, Loudoun Co., has accepted a call to the rectorship of Christ church, Millwood, Clarke Co. His work at Upperville, Loudoun Co., has been one of signal success, resulting in a large increase of communicants; with a new church almost completed and the activities of the parish greatly increased through many auxiliary societies, his people are very reluctant to part with him.

With the consent of the vestry, the ladies of Christ church, Alexandria, are about to erect a fountain in the churchyard as a memorial of their late rector, the Rev. Henderson Suter, D.D. Dr. Suter was always very solicitous about the appearance of the church-yard, with its many old and quaint tomb-stones, and often wished there might be a fountain placed in it.

On Sunday, Oct. 20th, the Rev. Pike Powers, D. D., celebrated the 20th anniversary of his rectorship of St. Andrew's church, Richmond. On Aug. 8th, 1875, the first sermon was preached within its walls by the Rev. Dr. Minnigerode, then rector of St. Paul's, and on the second Sunday in October Dr. Powers took charge, and from that date has been its rector, beginning with 1 communicant and now numbering 160. St. Andrew's is in one of the poorest quarters of the city, and though its congregation is made up entirely of people of very moderate means, it has been very active in good works. It is a significant fact that a "summer rest" for poor working girls of the city, regardless of creed (the only thing of the kind in a city of 100,000 population), originated in, and is carried successfully on, by this poor parish.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Detroit Convocation held its autumnal meeting at Grace church, Port Huron, on Thursday, Nov. 7th. On the preceding evening a service was held in the interest of mission work at St. Paul's church, Fort Gratiot, the Rev. S. S. Chapin, rector, and addresses on the "Convocation, its origin and work," were made by the dean, Dr. Joseph H. Johnson, and by Messrs. Munday, Swett, and Waters. After an early celebration of the Holy Communion on Thursday morning, and Morning Prayer at a later hour, the first business session was held and reports from the mission field presented. Considering the thought of some recent articles in our Church papers, it was encouraging to note that some of the most hopeful of these reports were presented to convocation by priests well advanced in years. At the afternoon session there was earnest and prolonged discussion on the present status of missionary work within the convocation. Steps were taken towards unifying the work by bringing within the formal direction of convocation the mission work undertaken within the city of Detroit, and a committee was appointed to confer with the Bishop to this end. This committee, it may be here said, has arranged for a special meeting of the members of convocation in the last week of November. At the evening service in Grace church a number of addresses were made on the general work of the Church.

Easton

Wm. Forbes Adams, D.C.L., Bishop

The Northern Convocation held its fall meeting, continuing for two days, in North Sassafras parish, the Rev. Thomas Duncan, D.D., rector. The opening service was held in St. Stephen's church, Earlville, at which the Holy Communion was celebrated and a sermon preached by the dean. The remaining services were held in St. Stephen's chapel, Cecilton, at which the following topics were treated: "Missions," "Our burial rites," and "Temperance," the speakers at the services referred to being the dean, with the Rev. Messrs. Edson, Oakford, Denroche, and Schouler, together with Dr. R. C. Mackall, a lay delegate from Elkton.

Newark

Thomas Alfred Starkey, D.D., Bishop

HACKENSACK.—The celebration arranged by the vestry of Christ church in honor of the 25th anniversary of the rectorship of the Rev. W. W. Holley, D. D., was a happy event More than a score of the clergy were present, though illness prevented the attendance of the Bishop and the Rev. Dr. Farrington, the first rector of the parish.

The day's programme began with Holy Communion at 7 A. M., followed by a second Celebration at 11 o'clock. At 12:30 luncheon was served in the Guild room to the visiting clergymen, after which some of them sought the rector's study for a quiet chat, while the remainder were escorted to the Oritani Club, where they had a jolly time at bowling. At 4:45 P. M. dinner was served in the main hall of the guild house, which was beautified by a profusion of potted plants, and bore upon the north wall in figures of green, the dates 1870–1895. Beside the clergy, there were present all but one of the vestry and many of the past officers of the church. After full justice had been done to the tempting repast Dr. Holley arose, and after thanking his vestry, called upon the Hon. Chas. H. Voorhis who responded with an interesting account of the early history of the church from its very beginning. Col. Dickinson, Archdeacon Jenvey, and the Rev. Dr. Bennett also made brief addresses in happy vein. Evensong at 7:30 was one of the most impressive services ever held in the town. The choir was augmented for the occasion to a chorus of 40 voices, under direction of Miss Van Boskerck. Addresses were made by Dr. Warren and Archdeacon Jenvey, and the Rev. John Keller read a letter from Bishop Starkey regretting his enforced absence and sending congratulations. At the conclusion of this service Dr. Holley held a reception in the guild hall. The history of his pastorate during a quarter of a century may be told in two words, "harmony and progress," and stamps him as a man of sterling worth and unusual executive ability, fertile in resources, firm in his convictions, yet never obstinate; preferring to wait until time should prove the wisdom of his opinions, rather than force them upon even a small minority of his congre-

gation. During his ministry here he has officiated at 6,574 services, 415 Baptisms, 81 marriages, and 194 funerals; preached 1,48 sermons, and administered Communion on 1,636 occasi s. Under his charge 410 persons have been brought to the Bishop for Confirmation. In addition to his duties as rector the management of the church's financial affairs has been left very largely to his judgment; he has also superintended the Sunday school, and for years led the singing at all services, until opportunity came for him to gratify his wish for a surpliced choir. In 1880 he was made dean of the convocation of Jersey City, and the same year received the degree of doctor of divinity from the University of Mississippi.

The record of Christ church of nearly 35 years has been one of continued progress. Beginning with 15 families and 17 communicants, it has grown to comprise 170 families and nearly 600 members. Upwards of $200,000 have been devoted to the cause of Christianity through its agency, and it stands to-day better equipped than ever before successfully to perform the work to which it is consecrated.

HOBOKEN.—At Trinity church, the Rev. Dr. Geo. C. Houghton, rector, a magnificent baptistery has been erected. The baptistery is octagonal in shape, and abuts the southeast corner of the church. It adjoins the old chapel as well as the church proper, and may be entered from both buildings. It is 13 feet broad, 16 feet long, and 21 in height. The font stands in the centre on a platform of pure white marble, and, with the cover (surmounted by a brass cross), reaches 11 feet in height. The cover, which is of quartered oak, octagonal in shape, Gothic in structure, decorated with elaborate carving, and edged with oak crockets, was built in Cleveland, O. The font of pure white marble, also octagonal, with a base 40 inches in diameter, standing 4 feet to the top of the bowl, with two bands of Easter lilies and 12 white polished marble columns with carved capitals, was made in Florence, Italy, by the famous sculptors, the Fucigna Brothers. The tiles for the floor are of white marble, and the wainscot tiles are decorated with gold *fleur-de lis*. They were made in England, at the Minton Tile Works. Four lancet windows in the side walls have for their subjects: "Our Lord's Baptism by St. John in the River Jordan," "The Madonna and Child (*Stella Maris*);" "St. Agnes with the lamb and fagots;" and "St. John the Divine." The ceiling of the baptistery is a dome in stained glass, and oval in shape, in eight panels. The subjects of the panels are the eight different orders of the heavenly host—angels, archangels, seraphim, cherubim, thrones, dominions, etc., with designated appropriate coloring and emblems. These dome lights and the lancet windows were manufactured in Munich, Bavaria, by Mayer & Co. The chancel nave and aisles of the church have been re-decorated in an entirely new scheme of color embellishment, in light tints. The former pews have been superseded by new ones of quartered oak, in elegant designs. A new carpet is part of the improvements. The work has been completed free of debt, and there is the beginning of a parish endowment. All this work is in memory of Mr. John Stevens, who served the parish faithfully for 16 years as vestrymen, treasurer, warden, and delegate to the diocesan convention, and who represented it on most important committees of the diocese. The church, whose services have been conducted the last two months in the parish building, was re-opened on the first Sunday in November, with special ceremonies. Stainer's service was rendered by the choir in the morning, and the *Stabat Mater* in the evening. The baptistery will not be ready for dedication until December, at which time several bishops have signified their intention of being present. The preacher in the morning will be the Bishop of Fond du Lac, and in the evening the Bishop of Delaware, Bishop Starkey conducting the service of dedication.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The church of the Ascension, Montell, has been the recipient of a number of beautiful and very desirable gifts, chiefly through the instrumentality of Miss Frances Courtenay Baylor. Mr. W. W. Astor presented a stained glass window representing the Ascension; the Lippincotts, of Philadelphia, gave Bible, Prayer Book, and Hymnal; a Sisterhood in the North gave the chancel carpet and altar linen, and some friends the funds with which to procure chancel furniture. There was also given by Mrs. Charles Stannell, of Dublin, Ireland, a handsome font of carved oak, inscribed:

To the glory of God and in loving memory of Harry Stannell, born July 5th, 1887, died July 19th, 1888. "These are they that follow the Lamb whithersoever He goeth."

A lady in Boston, Mass., gave a beautiful chalice and paten "To the glory of God and in humble thanksgiving for a great blessing."

The Rev. James Senior has opened a high grade school at Uvalde.

The church of the Advent, Brownsville, together with the rectory, were badly damaged by a violent wind-storm which passed over that town recently.

The Military Academy, the diocesan school, begins its third year with every expectation of a prosperity. An addition, affording a new dormitory and recitation and school rooms for the higher classes, has been completed. There are now 90 pupils, and 12 more expected. It is hoped that in the near future there will be provided a gymnasium, the plans for which, and part of the necessary funds, have been given. It will be a one-story structure, 24x60. Altogether, the outlook is very encouraging.

New York

Henry C. Potter, D.D., LL.D., Bishop

CLIFTON.—St. John's church, the Rev. Dr. Eccleston, rector, has contracted for a chime of ten bells. The peal of four bells which has hung in the tower for 20 years, will be re-cast. It is expected that the chimes will be used for the Easter celebration. They are memorials of several persons.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The Rev. J. D. Powell, who recently resigned the rectorship of St. John's church, Portsmouth, after an incumbency of over a quarter of a century, was presented by some of his congregation with a purse of gold containing $110.

The Journal of the third annual council of the diocese gives the following statistics: Bishop, 1; other clergy, 86; postulants, 17; candidates for Deacons' Orders, 4; candidates for Priests' Orders, 21; lay-readers, 54; Baptisms, infants, 605, adults, 277; confirmed, 895; marriages, 258; burials, 511; communicants, 10,847; Sunday school teachers, 902; scholars, 7,088; contributions, $184,878.65; disbursements, parochial, $154 294 75, diocesan, $16,423 01, general, $5,864.38; value of Church property, $1,084,510 01.

Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—On Nov. 7th, in Trinity church parlors, the Toledo Woman's Auxiliaries had their first regular joint meeting; the Rev. Charles Scadding presided, and opened the exercises with prayer. The Rev. W. N. Brown, archdeacon of the diocese, gave an entertaining address on the missions of the diocese. He explained the Ohio Church Building Fund, which is made up of contributions pledged for each new chapel. Fifteen such chapels have thus far been erected in three years, and 30 could have been built if the money had been forthcoming. He closed with an eloquent appeal for this fund, suggesting that the Woman's Auxiliaries should secure subscriptions to it and all the mission funds systematically. After some business action the meeting closed.

During the five years of the rectorship of the Rev. Chas. Scadding in Trinity church, the average attendance, especially at evening service has very much increased. From being between 15 and 30 it has never been less during last summer, even on the hottest night, than 156, and it is now near 500; during last Lent it was over 100. There is now a short choral service with a ten minutes' address on Sunday night. The parish is to sustain a very serious loss, in the removal to New York of Mr. F. B. Swayne who as vestryman, warden, Sunday school worker, lay reader, and judicious legal counsellor, has for many years been invaluable in Trinity and its growing mission, St. Paul's. Mr. Swayne has also been prominent in the diocese as a member of the convention, the Standing Committee, and as a deputy to the General Convention. Trinity has so many societies that there are meetings on every night in the week, as well as on Mondays and Fridays in the afternoon. The Rev. Percy Webber, archdeacon of Milwaukee, is engaged to preach there in Lent.

Canon Dumoulin of St. James' cathedral, Toronto, is to give noon addresses in Trinity during Advent.

The Knights of Temperance are stronger than ever, and doing good work.

The rector of Trinity will hold four Quiet Days in St. John's church, assisted by its rector, the Rev. J. H. Parsons, beginning Dec. 16th.

Trinity now has a litany desk given in memory of Mrs. Nellie Davy Scadding, the late beloved wife of the rector. It was made and carved entirely by Mr. Schofield, senior warden of St. Paul's, East Toledo.

On All Saints' Day an impressive feature of the Communion service was the solemn reading of the names of those who had departed during the year, the people all standing. The society for renovating the church was organized last October, and already has $1,800 for its object. At the last meeting of the local assembly of St. Andrew's Brotherhood, there was a large attendance. Mr. Thos. H. Walbridge who ably conducts the men's Bible class, read a very instructive paper on practical personal work for others in this life.

Grace church has just secured a new furnace, and resolved to build a parish building. The Sunday school is too large for the church building. The rector, the Rev. J. W. Sykes, has much to encourage him.

St. Mark's Boys' Club have leave from the vestry to build a club house on the church lot. The Y. P. S. P. E. lately organized in St. Mark's is doing good work. Calvary and Grace parishes have this society with very satisfactory results.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

PAWTUCKET.—An interesting feature of All Saints' service at the church of the Good Shepherd was the unveiling of a beautiful altar and cross, the former being of black walnut with fine panels, the left hand containing the Alpha and Omega, with Grecian cross, the right the Chi Rho, the centre the I. H. S. Surmounting the arches, and just under the ledge, is a beautifully carved vine, with its emblematic fruit encircling the entire altar. On the table part is this inscription:

To the glory of God and in loving memory of Philip Talbot. Oblit, Feb. 12, 1895.

Surmounting the re-table is a polished brass cross with foliaged terminals of exquisite workmanship. On the triple base is the following inscription:

To the glory of God and in loving remembrance of Edith Sophia Talbot, born Jan. 30, 1865, entered Paradise Jan. 24, 1877.

The memorials are gifts from Mrs. Edith Talbot, and reflect great credit upon Oscar Luetke, of New York, from whose house they were furnished.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The Syracuse Vested Choir Guild held a service in St. John's church, the Rev. D. B. Matthews in charge, on the evening of All Saints' Day. Five choirs of mixed voices make up the Guild. Besides choral Evening Prayer these anthems were sung: "The souls of the righteous," Woodward; "Praise the Lord, O my soul," Smallwood; "O Saviour of the world," Stainer; "Lord, we pray Thee," Roberts.

The corner-stone of the new Christ church, Bridgewater, the Rev. E. B. Doolittle, rector, was laid on the afternoon of Oct. 24th, by Bishop Huntington. The Rev. A. B. Goodrich, D. D., read a history of the parish since its organization in 1839. The Rev. Oliver Owen, the Rev. W. B. Coleman, and the Rev. Joel Davis made short addresses. Of the $2,100 needed for the new church $1,700 have been secured. It is hoped that friends outside the parish will contribute part of the sum still needed.

The little band of Church workers at Spencer have succeeded in paying for a lot whereon to erect a church building in the near future. They are now worshipping in the town hall. The missionary is the Rev. S. Wharton McMullen, of Van Etten, also in charge of St. Thomas' church, of that place. These places have been overworked by sectarian bodies, but the Church is slowly and surely making herself felt.

On Nov. 7th Bishop Huntington visited the parish of the Epiphany, Trumansburg, the Rev. William Harmon van Allen in charge; 19 persons were confirmed, 12 of whom had been brought up under Church influences, four under Methodist, two under Baptist, and one under Roman training. The Bishop's sermon was on the one ground of Christian Unity, shown in the Faith, worship, and ministry of the Catholic and Apostolic Church. At 8 the following morning, which was the Octave of All Saints', those confirmed made their first communion, the Bishop being celebrant. His sermon was on the marks of the saintly character and its sacramental development. Since Lent, 1893, there had been no resident clergyman in Trumansburg, and the church had been entirely closed for nearly six months when, in July last, the Bishop sent the Rev. Mr. van Allen, his secretary for the preceding year, to take charge of the work. Since then services have been held twice on all Sundays and Holy Days, and once on Fridays; and on the 2nd, 4th, and 5th Sundays of each month a service has been established and maintained at the Tompkins Co. almshouse, five miles away. The Bishop has supplied Prayer Books for this mission, and many of the neighboring folk attend these ministrations of the Church. Since July, the church has been enriched by white and voilet sets of Eucharistic vestments, one from the Bethany Guild of the parish, and one from the Confraternity of the Blessed Sacrament; a red altar-cloth and red and violet preaching-stoles from the Sisters of the Holy Nativity, one of whom, Sister Ernestine, is a daughter of the parish; a number of altar-lines; a superb altar-book, in memory of Thomas Kinsella; a brass crucifix for the pulpit from a member of St. Ignatius' church, New York; and 75 Prayer Books from the Bishop. There have been three adult and 13 infant Baptisms in the same time. The church is a beautiful stone edifice, designed by Dudley, the famous Buffalo architect, and has one of the finest spires in the diocese. The 17th anniversary of its consecration is to be celebrated on Nov. 19th, at which service the Rev. E. N. Potter, S.T.D., President of Hobart College, is to be preacher. During the temporary absence of the minister in charge, the Rev. Parker Fenno is officiating.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The convocation of Selma was recently held in St. Paul's church, Carlowville. In the absence of the dean, Dr. Cobbs, the Rev. W. A. Stickney was appointed *pro tem.* The meeting was opened with a celebration of the Holy Communion, Mr. Stickney preaching. Daily services were held each morning and evening with addresses and sermons. A special service for the celebration of the Holy Communion was held at the rectory for the aged rector, the Rev. F. B. Lee, who from infirmity was unable to take active part in the work of the convocation.

Iowa

Wm. Stevens Perry, LL.D., D.D, Bishop

The autumn Convocation of the Southern Deanery met in Ottumwa, Nov. 5-6. There was a full attendance of the clergy. The two evening services were well rendered by the large surpliced choir in the handsome new stone church, of which Ottumwa Churchmen are justly proud. Addresses were given on Tuesday evening on "Missions," by the Rev. Messrs. E. T. Fitch, C. H. Bohn, and W. K. Berry, and on Wednesday evening on "Personal Religion," by Rev. Messrs. H. W. Perkins, Dr. W. Howard, and E. C. Paget. On Wednesday morning, the Dean, the Rev. E. C. Paget, read a paper on Romane's "Thoughts on Religion," which comprised a sketch of the main changes in religious scientific thought during the last half of the century. At the chapter meeting resolutions were adopted on the death of the late much respected rector of Ottumwa, the Rev. J. H. Lloyd, and Mr. Thomas Ward, an earnest communicant of Montrose. Interesting reports were given from the different parishes, measures for assisting in the missionary operations of the deanery agreed to, and the Rev. W. K. Berry was elected secretary of the convocation.

A meeting of the two convocations into which the archdeaconry of Waverly is divided, was held in Christ church, Waterloo, the Rev. M. J. Bywater, rector. Early Celebrations were held each morning of Nov. 6th, 7th, and 8th. On the 8th, a devotional address on "Faith" was given by the rector of the parish. Services were held at 10:30 A. M. each day, at which the sermons were preached by the Rev. J. C. Quinn, D. D., dean of the convocation of Waverly, the Rev. J. B. Van Fleet, and the Rev. W. T. Jackson, Ph. D. In the evening the services were fully choral, the music being finely rendered by Christ church male choir. The Rev. W. M. Purce was the preacher on Wednesday evening, and on Thursday evening the missionary meeting was held, at which addresses were made by the archdeacon, the Ven. Irving McElroy, on "Iowa mission work;" by the Rev. W. M. Purce, on his local mission work; by the Rev. Duncan Munro, who was one of the commission appointed to translate the Scottish Prayer Book into the Gaelic, on his mission work among the Hebrides, and on the work of the commission, closing with the repetition of the Lord's Prayer in Gaelic; and by the Rev. J. B. Van Fleet, on the blessedness of the result to a parish of an active interest in mission work, as exemplified in the parish of Waverly. On Friday evening, Bishop Perry administered the rite of Confirmation to a class of nine persons, presented by the rector, making a total of 30 confirmed in a period of nine months. The afternoon sessions were devoted to the reading and consideration of papers, the Rev. W. M. Purce reading one on "Church Societies," the archdeacon one on the "Problem of parochial and mission work in Iowa;" the Rev. C. B. Mee, an answer to a statement in *The Chautauquan*, "that a man could be a good Episcopalian and still accept the latest conclusions of the higher criticism;" and the dean, one on "The inspiration of the Scriptures proved by the fulfillment of the prophecies." On Friday afternoon the business meeting was held, at which the Rev. Dr. J. C. Quinn was re-elected dean for the ensuing year, and Ven. Archdeacon McElroy secretary and treasurer. The convocation was made most enjoyable by the large-hearted hospitality of the rector and parishioners of Christ church. The next meeting will be held in St. Thomas' parish, Sioux City, in the spring. The principal business transacted was the appointment of a committee on publication, whose duty it should be to gather and publish such papers and sermons used before this convocation as were deemed advisable; and the appointment of a committee to bring before the diocesan convention the absolute necessity of securing to the Bishop the real, as he has the theoretical, power of mission for the development of the Church work in this diocese. On Friday evening a very delightful reception was given to the Bishop and clergy by the ladies of the parish, at the home of Mrs. E. Stearns, who generously offered the use of her beautiful residence for the occasion.

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The Living Church

Chicago, November 23, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

THE propositions of the "League of Catholic Unity" were not received with much favor by the Congregational Convention at Syracuse, notwithstanding the fact that it was signed by certain ministers of that denomination. The very essence, it is pointed out, of Congregationalism is hostility to Episcopacy or any other rigid form of Church government. Moreover, the right of unrestricted private interpretation of the Scriptures is asserted, a right which the Episcopal Church cannot admit. That is to say, the distinction between the Catholic attitude and the Protestant attitude, between authority and individualism, is very clearly put by the Congregationalists, and this is the real point at issue. "What is the use," says *The Providence Journal*, "of trying to argue that such a distinction can be ignored in a 'United' Church? Union without unity is only disunion accentuated."

WE are glad to learn that Dr. Chambre has been reinstated upon the Standing Committee of Massachusetts, to fill the vacancy caused by the death of Dr. Converse. This is announced with a little flourish of trumpets, as indicating a cessation of party strife in that diocese. It is said that the "Broad School" has plainly repudiated the destructive tendencies of some of its "less representative members," while the "High Church side" has frankly affirmed the principles of comprehensive toleration in matters not touching the Faith. Thus there is nothing left to fight about. An era of good feeling is now in order. It would be cruel to be too critical over such a delightful state of things. It is abundantly "iridescent," but is it not a trifle dreamy also? On the one hand, nobody has been disturbed about the "less representative members" of the "Broad School", except so far as they seem to reflect the teachings they have received. It is the utterances of some very distinctly representative persons which have caused alarm, and we have seen neither satisfactory explanation nor repudiation of them. The "High Church side," so far as it has taken any position in the recent conflicts, has constantly based it upon matters touching the Faith. To take that ground would be no novelty. It is to be hoped that the announcement now made does not signify that they have altered their convictions as to what are matters of Faith. We have our misgivings, which we trust may prove to be unfounded, that whatever appearance of a truce there may be just now, is on the lines of Dr. Leighton Parks' Convention sermon, on "The Ceasing of the Controversy." What a peace of that description means for Catholic truth we tried to show recently in our comments upon that sermon.

MORE than once has THE LIVING CHURCH lifted up its voice against unseemly entertainments for raising money for the Church. It would not utter a word of rebuke to earnest women who give time and talent and money, to promote respectable enterprises, from the profits of which the treasury of the parish may be replenished. Ecclesiastical ice-cream and embroidery should have the same rights in the market as secular soda water. But we protest, we shall continue to protest, against the "show business" as an annex to the Woman's Auxiliary or as a means of raising money for parish purposes. Not long ago we published an account of a negro minstrel show given by the young people of one of our Western parishes, "for Church purposes." We have before us the report of a similar performance in an Eastern parish. "A dozen fashionable young women of the best families," and some young men, were "made up by a professional." They were "well blacked." Their costumes are described, even to the color of the hose worn by the "best families." As the performance went on, "sensitive people began to fidget under the jokes." It was evident that "the rector had not exercised a censorship." When several young women "stepped out and did a song and tambourine dance," some surprise was manifested by "the more staid ladies of the guild." We are told that the audience was "immensely tickled and applauded wildly." Many were turned away for lack of room. "The show came to a close with a rattling cake-walk, in which there was a lively dance." The names of the young ladies who took part are given by the reporter. Making allowance for reportorial exaggeration, this performance must have been scandalous, from a social or ecclesiastical point of view. We could not believe that any young women of the Church could so degrade themselves, had we not seen the report in "cold type." We are sure they did not realize the enormity of their offense. May we never hear the like again.

IT has always been clear enough to thoughtful persons that the "Quadrilateral" of 1886 was not intended as a complete statement of all the requisites to Christian unity. The very terms of the Declaration in which it is embodied exclude that supposition. The four terms are there distinctly stated to be parts, not the whole, of the sacred deposit which the Church has no power to surrender. These four points are singled out as those which must be measurably agreed to before the question of formal unity can even be discussed. THE LIVING CHURCH has frequently endeavored to make this clear. But in some quarters there is a rooted determination to regard the four propositions in their naked literalness as all that the bishops in 1886 wished to propose as necessary to complete unity. Proceeding upon this view, *The Independent* now declares that the action of the recent General Convention in rejecting a proposal to provide in the Constitution for a class of congregations which may be willing to accept Episcopal oversight without becoming fully connected with the Episcopal Church, was a glaring piece of inconsistency, and is equivalent to declaring that "the Lambeth Platform was all sublimated nonsense, and was not intended to be put into force." "Consistency," it says, "was thrown to the winds, and we cannot but declare, with the wisest men in the Convention [!], that Christianity was betrayed also." Of course this is to mistake entirely the real intention of the "Chicago-Lambeth" Declaration. There must be some provision to secure the orthodox Faith, beyond willingness to recite the words of the Creed, some safeguards for the interpretation of Holy Scripture, and some guarantee for a true doctrine of the Sacraments and for their valid and fitting observance, further than the recital or reading of the appointed words and the use of the proper elements. If any of the great denominations to which the Declaration was addressed could have said: "We accept these four propositions unreservedly and are ready to discuss further terms," the time would have arrived for the adjustment of other points. But no such exigency having occurred, it certainly would be no act of friendliness to such denominations to put in motion an organized attempt to entice away individual congregations. The action of the Convention seems to us thoroughly consistent with the attitude of the Church from 1886 onward.

The Sacerdotal Surplice

There appears to be a well defined division in the Reformed Episcopal Church into two parties, which may be designated as "High" and "Low." It must needs be a disheartening fact to the haters of "sacerdotalism" and "prelatical assumption" that, after the heroic measures of twenty years ago, to be rid of the unclean thing, these uncomfortable spectres will not down. A pamphlet by Bishop Latane charges no less a person than Bishop Cheney, of Chicago, with being the head and front of this offending. Others of the Western brethren are also infected. The controversy turns especially upon the use of "vestments," meaning the surplice and black scarf (or almuce), and the episcopal attire of the old Church. A question about orders is also a part of the controversy, certain of the leaders evidently favoring the re-ordination of ministers coming from non-Episcopal denominations.

It is the "vestment" question, however, with which Bishop Latane is most concerned. He charges Dr. Cheney with having induced Bishop Cummins to resume the use of the episcopal robes after he had handed them over "to be used for family purposes." Under this malign influence it has come about that no minister can officiate in any of the parishes in Dr. Cheney's synod into which the surplice has found its way, without assuming that obnoxious garment. It is still more sad to read that Dr. Cheney, in vindicating his "Christian liberty," has adopted the methods of the "Romanizing party" in the old Church.

Bishop Latane is convinced that the surplice was brought over from the Jewish temple and that it is a "sacrificial" garment. You cannot have the surplice without sacerdotalism. Those who adopt it are sure, sooner or later, to set up a claim to priesthood. He therefore contends for the use of the black gown in all ministrations. This would enable the minister to present a simple and dignified appearance.

But is not Bishop Latane aware that the argument which derives the black gown from "monkery," is at least as good as that which undertakes to prove that the surplice came from the temple, since this latter assertion is contradicted by most of those who have thought it worth while to investigate the subject.

We supposed that if there is one thing worse than a "priest" it is a "monk." If Bishop Latane is not careful he may find himself, in the opinion of many, "tarred with the same stick" with Bishop Cheney, after all. Undoubtedly the safest plan, and the one of most entire consistency, is to dispense with every form of distinctive dress.

We are of opinion that Dr. Latane is somewhat too hard on Dr. Cheney. He evidently does not understand the condition of things in Chicago or the policy which it has seemed necessary to pursue. In this part of the world the Reformed Episcopal Church has been put before the people a representing the old Low Church or Evangelical party of Bishops White and Griswold (we quote substantially from an authoritative circular), and the word "Reformed" is often disused or treated as the designation of a school or party. There are many people in Chicago who labor under the impression that the only difference between the "Protestant Episcopal" and the "Reformed Episcopal" churches is merely of a partisan character. Such persons are found connecting themselves indifferently with the parishes of either, as local circumstances may render convenient. The advantages of this kind of ambiguity are obvious. Surely, Bishop Latane will recognize the necessity in such a community of leaving matters in the position which the policy of the leaders has marked out. To discard the surplice and some other adjuncts of worship which have been taken over from the

old Church, would draw immediate and emphatic attention to the actual relations between the new denomination and the old Church, and go far to render it impossible to mistake them for the same thing. The Episcopal Church has always been known as the Church of the surplice, and people generally would find it difficult to admit the Episcopal claims of a Church which discards that traditional garment.

For Bishop Latane himself we have always felt a sincere regard. The letter in which, at the beginning of the schismatic movement so many years ago, he announced his separation from the Church to whose ministry he had devoted himself, was one of the most manly and transparently sincere statements which appeared at that unhappy period. Sadly mistaken as we believed him to be in his views of the Church and the Sacraments, the simplicity and directness of his character could not but inspire respect. He is evidently the same man still.

There is a melancholy pathos in the tones with which his pamphlet concludes, wherein he contrasts the ideal which he had formed of the Church which he had a part in constructing, and the conditions by which, after so many years, he finds himself confronted. The dream of schismatics and sect builders in all generations, that they will be able to do what God has not done, establish and perpetuate in this world a community of Christian people absolutely free from all taint of error and corruption, seems no nearer realization in this case than so many times before. We could fain wish that one so earnest and unworldly as Dr. Latane has always shown himself, might yet be led to re-examine the claims of the Church of his earlier life, and better to understand the true significance of much which he was taught to condemn. It is such men who are needed in the great battle with untruth, men of strong convictions and devout lives. The day will come when the veil shall be lifted and we shall see eye to eye.

Five-Minute Talks

BY CLINTON LOCKE

XXXIX.

This paper is about infant Baptism; not for the purpose of proving it, or defining the doctrine, but to make some suggestions about the rite. In the first place, do not put off very long the Baptism of your child. The great reason should be that as a Christian father or mother you are anxious to make your child as soon as possible a citizen of the kingdom of Christ; but there are other reasons. The Prayer Book "admonishes you not to defer the Baptism of your children longer than the second Sunday next after their birth," but while that may not always be practicable, it is much more reverent and edifying to bring a very young infant to the font; older ones are apt to be frightened and to make a scene. If the child is four or five years old, you ought to explain to it exactly what will be done, for if you do not, the strangeness of things generally frightens it. I once saw a kicking, struggling boy who was being dragged by his father to the font, break away, dart down the aisle, and out of the front door, to be brought back after a long chase, almost insane with terror. Of course all reverence was destroyed. If there be in your parish a particular Sunday for Baptisms, try and bring the child on that; it saves the priest much time. People say: "We do not want to bring our child with other children, for fear of its taking some disease." Nonsense! we have got to take some risks in this world. We have lost our heads about microbes. Life was hard enough before they were brought in, and now, if they are always to be considered, it is a burden too heavy for any one to bear.

I assume that you are taking the baby to church for the Sacrament. What right have you to do otherwise? The Prayer Book is very plain on that subject. It directs the priest to "warn the people that without great and reasonable cause, they procure not their children to be baptized at home in their houses." In the church is set up the font, and there you ought to be glad to come and in God's holy house consecrate your child to His service. There is no objection whatever to your friends gathering at your home after the ceremony, and with joy and good cheer celebrating the event, but no matter how much trouble it is, if the child can possibly go out, take it to church. This does not necessarily imply that the Baptism must take place in the middle of the morning or evening service, for in large parishes, where there are many Baptisms, the congregations would not tolerate the constant prolongation of the service. In such parishes convenient hours are arranged. In smaller parishes, it is most edifying and impressive to have the administration of this Sacrament exactly where the ritual specifies, immediately after the second lesson. Indeed, in every parish it is well to have, two or three times a year, infant Baptism at the most frequented service. It will have more effect than half a dozen sermons on the subject, and will stir up many parents who have neglected this sacred duty, to bring their children. Be sure and give notice the day beforehand to the priest that you intend presenting a child for Baptism, and be punctual. Have you any right to keep the priest waiting?

Common sense as well as the Prayer Book recognizes cases occurring where sickness or some other weighty cause prevents the bringing a child to church, and a very short service is provided for use in such a case, at home. It is framed on the supposition that there is great "exigence," and that no time can be lost for fear of death. No godfathers or godmothers are spoken of, nor is the sign of the cross to be used. It is recommended in the Prayer Book (not commanded) that if the child live, or the hindrance be removed, it be brought to church, where the priest shall certify that the child was truly baptized, and that then the sponsors shall make the promises, and the sign of the cross be made, but not with water. I must say that this service has fallen almost entirely into disuse, and in all my long ministry I have never been asked to do it, or seen it done. If you, a baptized person, should find yourself with a dying, unbaptized child, and no clergyman can be procured, it will be your duty to take water, and pronouncing the child's name, baptize it in the name of the Father, the Son, and the Holy Ghost, immediately giving notice to the parish priest. The Prayer Book orders that if possible there shall be two godfathers and one godmother for a boy, and one godfather and two godmothers for a girl, but if only one can be procured do not let that keep you from bringing the child. It is even better that there should be no sponsors than that a little one should be kept out of the Church of Christ. In all cases I prefer that the parents should be among the sponsors. They naturally will look more after the child's religious education and will naturally endeavor to impress upon it the force of the promises made in its name. Do not choose the sponsors for your child with an eye to silver cups, or that you may say such and such a high and mighty one is your child's godfather or godmother, but choose God-fearing people, who will bring your child before God in their prayers, and will do what they can to set its feet in the right path. In France, especially, the relation of godparents to godchildren is a very tender one, comes next to very near blood relations, and is kept up the life long. I am sorry to say we know but little of this close tie in our country. If the minister who baptizes your child is not your parish priest, do not forget to hand him a fee, and if he be your parish priest, while you are not bound to do it, you ought, if possible, to make him an offering, either for his own use, or for some of his parish work.

Is Denominationalism an Evil?

BY THE REV. J. C. QUINN, D. D.

Permit me to offer a few thoughts suggested by "Opinions of the Press." *The Standard* (Baptist), in issue of Aug. 17th, makes the statement: "If denominationalism be an evil, what has never yet been proven, it is so embedded in the structure of modern Christianity . . . that it is surely an evil which permissions of Divine Providence have overruled for immeasurable good" (?).

To me this is a very singular affirmation. "If denominationalism be an evil, it has never yet been proven." As I regard it, denominationalism is a well-proven evil, an evil of vast proportions, an evil that permeates the whole scheme of Christian activity so full as almost to vitiate all real good accomplished. It would not be a hard task to show that denominationalism is the one chief cause why our men are cutting loose from attendance on religious services. But on this I cannot dwell. Further, denominationalism induces a tremendous waste both of men and money both at home and in foreign work.

Another phase of this evil is this: Denominationalism, when true to itself, proclaims a mutilated Gospel and offers to the world of sinners lost an imperfect Christ. Each denomination stands for, or claims to stand for, some special phase of truth, and adds something of its own to "the form of sound words," to its proclamation of the Gospel, and also adds something to help out Christ's word of Atonement. For instance, take the Methodist Episcopal sect. Theirs is a mixed Gospel and an imperfect Christ, as much so as that of the Roman Catholic Church. Listen to the appeals at one of the Methodist revival services: "Come forward to be prayed for!" "Make a start to heaven!" "Are you sorry for your sins?" "Do you feel saved?" These are added by human wisdom to the work of Christ, so that in this case salvation is not offered through Christ alone, as it ought to be, but through Jesus Christ and company (really another Gospel).

Again, our Baptist friends, as represented by *The Standard*, insist on Jesus Christ and Baptism by immersion as necessary to salvation. This is also another Gospel than that Jesus preached.

You ask where can we hear of the Biblical Christ? I reply, in the Church services. Here alone you will find the clear and simple proclamation of the Biblical Christ in His perfect character and completed work of Atonement, as the Saviour of sinners and the pattern for all true believers.

Follow the Church through her well-arranged presentation of the several prominent phases of Christ's life, from His Birth to the Ascension, and you cannot but notice how perfect a view of Jesus Christ is kept constantly before her people and all who attend upon her ministrations.

Again, and in conclusion, take a lesson from Church history: Compare the work of the united Church in the days of the apostles and apostolic men in the first two centuries with the work of the denominations since the sixteenth century, and what do we find? The work of the undivided Church was a grand success, but alas! the work of the denominations is a huge failure!

With all the boasted "immeasurable good" of the denominations, what is the fact to-day as to the Bible and Jesus Christ? I answer, out of every three persons of the world's population to-day, every two of them has never seen a Bible nor heard of Jesus.

Away with this bubble of the "immeasurable good" of denominationalism! Let us put self under our feet and accept the authority of Christ and the Church which He Himself founded, the only Church on earth to-day, and then go forward in doing good!

Letters to the Editor

HARD TO READ

To the Editor of The Living Church:

Please! Please!! Please!!! ask the secretary of the House of Bishops to print the next Pastoral Letter in larger type. Though a young man with good eyesight, my words will commend themselves to all who have had to struggle with the small print of the recent Pastoral. Let us have more of St. Paul's handwriting. BENJAMIN F. THOMPSON.

Birdsboro, Pa.

WHEN DOES ADVENT BEGIN?

To the Editor of the Living Church:

The last Leaflet at hand has this question and answer: "What is the first Sunday in Advent? The first Sunday in Advent is the beginning of the Christian Year." It is a repetition of an almost universal error of the catechists. The first season in the Christian Year is Advent, and Advent begins always on the 27th of November. That is the earliest day in November upon which the first Sunday in Advent may fall. St. Andrew's Day is the first saints' day in the new Christian Year, and St. Andrew's Day is in Advent, which it could not be if Advent began with Dec. 1st, which

s the date of the first Sunday in Advent, 1895. Advent begins with whatever day of the week is Nov. 27th, and continues exactly four weeks—28 days; and Christmas Day will be the same day of the week as the first day of Advent in each year. W. W. RAYMOND.

Plymouth, Ind., Nov. 9, 1895.

THE OFFERTORY CALENDAR

To the Editor of The Living Church:

The address which W. H. Graft desires is, "The Offertory Calendar Co.," 47 Franklin st., Boston, Mass.

A. B.

Beaver Falls, Pa., Nov. 16th, 1895.

EPISCOPAL DISCIPLINE

To the Editor of The Living Church

It seems to the writer that one of the needs of these times in the Church is more "faithful diligence" on the part of the bishops in enforcing discipline. There is a tendency, among some of the clergy, to push extremes into the open territory of lawlessness. Our trouble lies in two directions; first, a lawless treatment of the ritual of the Church; secondly, a loose holding, or even a denial, of the Church's doctrine. The bishop promises, at his consecration, to be "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine;" and also to "diligently exercise discipline." No one would have him a Paul Pry among the clergy, eagerly scenting out heresy, and quick to notice minor offenses, and making his own personal views of disputed doctrines and practices the standard to which all must conform. But when the offense on the part of a priest of his diocese is certain and grave, he should not hesitate, however painful it may be, first to admonish, and then, if needs be, to discipline. It is his *duty*. Mercy to the offender is injustice to the Church. If, for example, a priest insists upon ignoring the rubric requiring that "sufficient opportunity shall be given to those present to communicate," and he omits important parts of the Communion Office commanded to be said, the bishop is bound to present him for trial. If, on the other hand, some priest openly denies an article of the Faith (a far more serious transgression than the other) or gives to the Creed of the Church a strange interpretation, which empties it of its true meaning, and amounts to heresy—then also the depraver of the Creed should be dealt with, gently but firmly. He should not be allowed to remain in the Church, when he no longer hold or teaches its doctrine. I do not say this in the interest of narrowness, but of law and order and truth.

Spotswood, N. J. A. W. CORNELL.

Personal Mention

The address of the Rev. C. Pickells, D.D., late of Millbrook, N. Y., is 827 Park ave., New York City.

The address of the Rev. W. J. O'Brien is Montecito, Cal.

The Rev. John Kershaw has accepted the call to become rect of St. Michael's church, Charleston, S. C., and expects to beg his work there on Sunday, Dec. 15th.

The Rev. James B. Halsey, assistant at St. Timothy's churc Roxborough, Philadelphia, has accepted a call to St. Mark's cathedral, Salt Lake City.

The address of the Rev. Alfred Wilson Griffin is Kemper Hall, Kenosha, Wis.

The Rev. S. E. Busser has resigned as general missionary of Western Kansas, and accepted the rectorship of St. Andrew's church at Emporia, Kan.

The Rev. V. Hummel Berghaus has accepted a call to Trinity church, Athens, diocese of Central Pennsylvania, to take effect Nov. 15th.

The Rev. S. C. Gaynor has taken temporary charge of St. George's church, Le Mars, Iowa.

The Rev. Chas. James Wood, rector of St. John's church, York, Pa., has been elected a member of the Victoria Institute f England.

The Missionary Bishop of South Dakota is ill in Philadelphia. His address there is 1013 Clinton st.

The Rev. Edwin B. Rice should be addressed at Mt. Vernon, N. Y.

The Rev. U. H. Spencer should be addressed at Orange, Cal., instead of Ontario.

The Rev. Joseph M. Francis, of the Japan Mission, sails on the "Coptic" on the 21st inst., and may be addressed at No. 25 Tsukiji, Tokyo

The addresses of the Rev. Wm. K. Douglas, D D., and the Rev. J. N. About are changed from Bayou Sara to St. Francisville, La. This does not imply change of residence, but the decision of the P. O. Department to conform the name of the post office to the name of the city instead of the steamboat landing as heretofore.

The Rev. Howard E. Thompson, rector of Christ church, Woodbury, N. J., has accepted a call to Emmanuel church, Allegheny, diocese of Pittsburgh, and will enter upon his duties the first Sunday in the new year.

The Rev. J. J. Lanier has become vicar of the church of the Holy Comforter, Philadelphia.

The Rev. Geo. G. Field has returned from abroad.

The Rev. O. R. Bourne's address has been changed from Atlanta, Ga., to 1041 32nd st., Washington, D. C.

The Rev. W. W. Brander has taken temporary charge of Emmanuel church, Richmond, Va.

To Correspondents

C. A. McL.—It seems necessary to leave such a matter as the formal announcement of the Holy Communion to the discretion of the clergyman. Of course, where the Celebrations are frequent there is room for difference of opinion as to how often the rubrical notice should be read.

Died

CROCKER.—Entered into rest, Oct. 22nd, 1895, at the home of her father, H. L. Raun, Manchester, Ia., Amy Leffingwell, wife of Williford Doane Crocker.

Grant her, O Lord, eternal peace, and let light perpetual shine upon her.

MOREHOUSE.—On Nov. 7th, at Sewanee, Tenn., Howard Lord Morehouse, second son of Linden H. and Lydia E. Morehouse, of Milwaukee. Age 22 years.

WELLEP At Jacksonville, Florida, Nov. 11th, Horace L. Weller, eldest son of the Rev. R. H. Weller, D. D., rector of St. Stephen's church.

BABCOCK.—Entered into the rest of Paradise, on the evening of Nov. 8th, at the rectory of Christ church, Manlius, N. Y., "in the Communion of the Catholic Church," Elizabeth Nash, wife of the Rev. Dr. Theodore Babcock.

"Her children shall rise up and call her blessed."

Obituary

At a meeting of the rector, church wardens, and vestry of St. John's church, held Tuesday evening, Nov. 12th, 1895, it was unanimously voted:

WHEREAS: it has pleased Almighty God, our Heavenly Father, to take from his earthly home our late rector, the Rev. George S. Converse; and

WHEREAS: we, as members of the vestry of St. John's church, with sorrowing hearts bow in meek submission to the Divine will; therefore, be it

Resolved, That in the death of Dr. Converse St. John's church has met with a loss that cannot be measured.

Resolved, That while we sincerely mourn our loss, we shall ever remember and devoutly thank God for the many years of loving, self-sacrificing service he gave to this parish from its beginning.

Resolved, That we bear testimony to his faithfulness as a priest, both in his public and private ministrations; the sincerity of his friendship, and his tender sympathy with his people in all their joys and sorrows.

Resolved, That we extend to the family of our late rector our heartfelt sympathy in their bereavement, assuring them that the whole parish mourns with them.

Resolved, That these resolutions be entered upon the records of the parish, and that a copy be sent to the family of our late rector, and to the Church papers.

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

Remittance should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D D., general secretary, Church Missions House.

THE Rev. John Kershaw, rector of the church of the Holy Comforter, Sumter, S. C., and in charge of St. Augustine's (colored) mission, Clarendon, numbering some 26 communicants, is in need of a font, prayer books, and hymnals, chancel chairs, Sunday school books and papers, and if any one has one to spare, he would like an altar cross.

Church and Parish

SOLO organist and choirmaster, experienced in the organizing and training of vested choirs, desires position in a parish wanting a true standard of Church music. Churchman, and A 1 references. Address G. B., care LIVING CHURCH.

A CLERGYMAN, without family, desires a parish, or other Church work in any of the Southern States, east of the Mississippi. Address X., LIVING CHURCH.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY

In the preparation of this work it is desired to obtain the name and address of every person of the name of LEFFINGWELL in the United States. If any of our subscribers, particularly residents of cities and towns, will take the trouble to copy and send us such addresses, we shall esteem it a favor. The only places in regard to which we do not need to hear are the cities of New York, Brooklyn, Philadelphia, Boston, Minneapolis, and Chicago. Address the editor of THE LIVING CHURCH.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THE CENTURY CO.

The Century Cook Book. By Mary Ronald. Illustrated. $2

The Second Jungle Book. By Rudyard Kipling. Decorated by John Lockwood Kipling, C.I.E. $1.50.

The Hidden Life. By J. R. Miller, D.D. 75c.

FREDERICK A. STOKES CO.

Sinners Twain. A Romance of the Great Lone Land. By John Mackie. Illustrated by A. Hencke.

T. Y. CROWELL & CO.

The Making of Manhood. By W. J. Dawson. $1.

First Things First. Addresses to Young Men. By the Rev. Geo. Jackson, B. A. $1.

London Idylls. By W. J. Dawson. $1.25.

FLEMING H. REVELL CO.

When Thou Hast Shut Thy Door. A book for the still hour. By Amos R. Wells. 60c.

Arnold's Practical Sabbath School Commentary on the International Lessons. 1896. Edited by Mrs. T. B. Arnold. 50c.

The Indwelling Christ. By Jas. M. Campbell. 75c.

ESTES & LAURIAT, Boston

Nautilus. By Laura E. Richards. Illustrated. 75c.

E. P. DUTTON & CO.

Farrar Year Book. Selections from the writings of the Rev. Frederic W. Farrar, D.D. By W. M. L. Jay. $1.25.

D. APPLETON & CO.

The Knight of Liberty. A Tale of the Fortunes of La Fayette. By Hezekiah Butterworth. Illustrated by Winthrop Peirce. $1.50.

The Natural History of Selborne, and Observations on Nature. By Gilbert White. Introduction by John Burroughs. Illustrations by Clifton Johnson. 2 vols. $4.

HOUGHTON, MIFFLIN & CO

Townsend Harris. First American Envoy to Japan. By William Elliott Griffis. $2.

The Christ of To-day. By George A. Gordon. $1 50.

Frail Children of the Air. Excursions into the World of Butterflies. By Samuel Hubbard Scudder. $1.50.

The Wise Woman. A novel. By Clara Louise Burnham. $1.25.

The Village Watch-Tower. By Kate Douglas Wiggin. $1.

The Coming of Theodora. By Eliza Orne White. $1.25.

In the Young World. By Edith Thomas. $1.50.

This Goodly Frame of the Earth. Stray Impressions of Sceneries, Incidents, and Persons in a Journey Touching Japan, China, Egypt, Palestine, and Greece. By Francis Tiffany. $1.50.

JAS. POTT & CO.

Little Bet. A Sketch. By Eliza Dean Taylor. 35 cts.

The Law of the Protestant Episcopal Church and Other Prominent Ecclesiastical Bodies. A Manual for Church Officers with Forms. By George H. Humphrey. 4th edition, with appendix $1.50 net.

New Testament Hours. Vol. III. The Apostles, Their Lives, and Letters. By Dr. Cunningham Geikie, D.D., LL. D. With maps and illustrations. $1.50.

LONGMANS, GREEN & CO.

The Life of John Morton, Archbishop of Canterbury. By R. L. Woodhouse, M. A. $1.75.

The Doctrine and Practice of the Eucharist as Deduced from Scripture and the Ancient Liturgies. By J. R. Milne. $1.25.

The Life and Times of John Kettlewell. With Details of the History of the Nonjurors. By the author of "Nicholas Ferrar, His Household and His Friends. Edited, with an introduction, by the Rev. T. T. Carter, M. A. With portrait. $1.75.

The Young Pretenders. By Edith Henrietta Fowler. With twelve illustrations by Philip Burne-Jones. $1.50.

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PAMPHLETS

The Girls' Kalendar for 1896. Compiled by St. Mary's Ward, G. F. S., St. Stephen's church, Boston. For sale by Miss E. M. Hoppin, 469 Broadway, Cambridge, Mass., and at the leading book stores. 15 cts.

The Fourteenth Annual Report of the Principal of the Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

The University of the South Papers. Series B, No. 81. Christian Citizenship. A Baccalaureate Sermon. By the Rev. John S. Lindsay, D.D.

The Fishin' Jimmy Club. A Contribution to Evangelic Liturgics. By John Clark Hill, D.D. Anson D. F. Randolph & Co., New York.

The Birthright of the Church, Its Nature, and the Risk of Its Loss. A sermon. By the Rev. Morgan Dix, S. T. D., D.C.L. The Young Churchman Co., Milwaukee.

Political Economy and Practical Life. By the Rev. W. Cunningham, D.D., LL.D. The Church Social Union, Boston.

The Governing Power in the Church. By John H. Stotsenburg.

Josiah and Deuteronomy. A Message to Bible-reading Scotland. By the Rev. J. Henry Burn, B. D. R. Grant & Son, Edinburgh.

Rights and Duties. Passages from the Writings of Joseph Mazzini. The Church Social Union, Boston.

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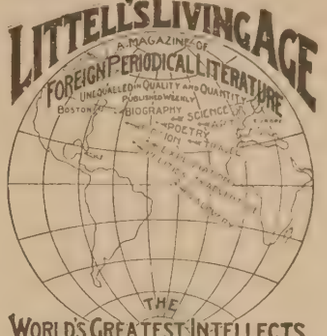

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Christ's entrance into Jerusalem. LUKE, 20. *The husbandmen and the vineyard.*

A.D. 33.

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.
25 (And they said unto him, Lord, he hath ten pounds.)
26 For I say unto you, That[b] unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
27 But those mine enemies,[d] which would not that I should reign over them, bring hither, and slay *them* before me.

[a] Mat. 21. 23, &c. Mar. 11. 27, &c.
[b] chap. 8. 18. Mat. 13. 12. 25. 29.
[c] Ac. 4. 7. 10. 7. 27.
[d] Ps. 2. 4, 5, 9.

CHAPTER XX.

AND[a] it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,
2 And spake unto him, saying, Tell us, by[c] what authority doest thou these things? or who is he that gave thee this authority?
3 And he answered and said unto them, I will also ask you one thing; and answer me:

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Magazines and Reviews

The Quarterly Review, October (Leonard Scott Pub. Co.), has lain upon our table most invitingly, but its good things had to be deferred until the rush of General Convention was past. There is a discriminating but sympathetic article on "The Novels of Maria Edgeworth," and another of considerable interest on "Freeman, Froude and Seeley." Perhaps the most striking article, from our point of view, is that on Lightfoot's "Apostolic Fathers." A couple of political essays are more than balanced by four on "The Art of Translation," "The New Drama,' "Torquato Tasso," and the Memoirs of Mrs. Augustus Craven. Political and social administration claims two excellent papers on "Public Opinion in India," and "Village Communities in Spain." This is truly a feast of good things.

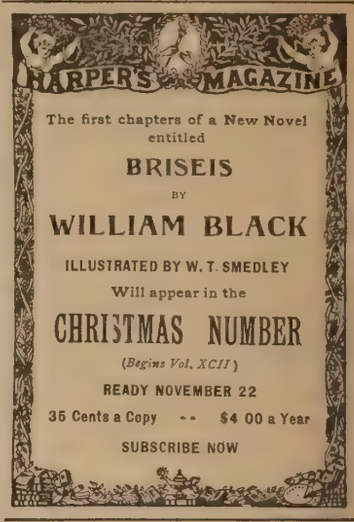
The article of most general interest in *Blackwood's* is "An Unbiased View of the Armenian Question," by Walter B. Harris. This writer claims to have had ample opportunity in his travels in the East, though "not in the actual districts where the troubles took place," to form an unprejudiced opinion. The chief point in his article is the insistance upon the fact that the troubles in Armenia are not primarily religious, but political. The atrocities of the Turks are not denied, but the Armenians are charged with being revolutionists. Why they should wish to rebel is not made very clear. We are inclined to sympathize with anybody who wishes to throw off such a yoke as that of the Turks. "A Foreigner" pursues its leisurely course to the fifty-seventh chapter, and there seems to be no particular reason why it should ever come to an end. The heroine's fatuous shallowness passes belief.

The Literary Digest informs us as to the political "Issues of 1896"—the tariff, the currency, the foreign policy. As usual, its reprints are taken impartially from both Democratic and Republican journals, To "Two Sensational Murder Trials" is devoted an entire page, "because of the strange complications that beset the vindication of justice" in the Holmes case, and because in both cases the criminals "are considered two of the most extraordinary murderers that this country has produced." "Why the South Wants Free Silver" and "Should the Bankers Assist the Treasury" takes us into the thick of the financial question. Under "Letters and Art" are several interesting articles: "Sanitary Science" is alive to the danger lurking in the common use of printed and colored wrapping paper. A report of the recent legislation in France on this subject is specially translated for *The Digest*. "From Foreign Lands" come reports of "The Kafir Boom" that is making England the scene of financial speculation unequalled since the great "South Sea Bubble." It would take too long to enumerate the many excellent and timely articles that each number of *The Literary Digest* contains.

An interesting article in the November *Cosmopolitan* on the various ways of propelling carriages without the aid of horses, suggests also a revolution of transportation methods, involving a reduction of freight charges on grain of from 50 to 60 per cent. The plan proposes using light and inexpensive corrugated iron cyclinders, hung on a slight rail supported on poles from a cross arm—the whole system involving an expense of not more than fifteen hundred dollars a mile for construction. The rolling stock is equally simple and comparatively inexpensive. Continuous lines of cylinders, moving with no interval to speak of, would carry more grain in a day than on a quadruple track railway.

FROM KANSAS:—"Your paper grows deeper in our affections from year to year, and we thank you for your manly defense of Church principles, especially in the late heresy which has manifested itself in one portion of the Church, which has called forth the noble pastoral of the House of Bishops. May you live long and be a comfort and guide to those seeking for the true faith."

Publications



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The Editor's Table

Kalendar, November, 1895

1.	ALL SAINTS' DAY.		White
3.	21st Sunday after Trinity.		Green.
10.	22nd " " "		Green.
17.	23rd " " "		Green.
24.	Sunday next before Advent.		Green
30.	ST. ANDREW, Apostle.	Red.	(Violet at Evensong)

Thanksgiving Day

BY GRACE C. ALLEN

In deep humility we bend the knee,
And bow our spirits low;
We are not worthy to receive, oh God,
The good Thou dost bestow.

We have so much for which to give Thee thanks—
Yet feeble is our praise;
We ask so much of Thee, and yet, so oft,
Pursue our thankless ways.

And still thy loving kindness faileth not!
Thy constant care remains!
Thy thankless children Thou dost still protect,
Thy love their life sustains!

Thy mercies are so manifold and great,
No pen can all recount!
Of life and health, of peace and joy, oh God,
Thou only art the Fount!

Thou crownest all the year with Thy good gifts
In rich, unmeasured store;
Into our hearts and lives beyond compute
Thy treasures Thou dost pour.

Dear Father, with Thy other gifts we pray,
Oh, give us thankful hearts;
Teach us to offer loyal, grateful praise
For all Thy hand imparts.

We do adore Thy Name, oh God our King!
We magnify Thy love!
We praise and thank Thee for the tender care
Thou dost forever prove.

For wondrous, fruitful yield of all the earth
Unfeigned thanks we give
To Thee, oh gracious God, in Whom alone
We ever move and live.

For public and for private peace and joy
Glad homage do we bring;
We yield Thee humble, hearty thanks, oh God,
Thou only art our King!

For life, for health, for strength, for intellect,
For friends to cheer our days,
For joys untold, for hope of life to come,
We yield Thee grateful praise.

Yea, even for our sorrows we give thanks,
In deep humility;
For by Thy chast'ning hand we know that Thou
Dost draw us close to Thee.

But most of all do we adore Thy Name,
That Thou to us hast given
Thy greatest gift, Thine only Son, our Lord,
To lead the way to heaven.

And humbly do we now beseech of Thee—
Continue Thou Thy care;
Oh God, our Father, in Thy tender love
Receive Thy children's prayer.

And do Thou also grant that we may walk
Before Thee all our days,
With humble, faithful, and obedient hearts,
Yielding Thee grateful praise.

Thanksgiving, 1895.

Book Notices

Notes from a Grey Nunnery. By Mrs. J. S. Hallock. Illustrated. Boston: Lee & Shepard. Price, $1.25.

The "Grey Nunnery," from which these Notés emanated, was not a convent of cloistered nuns; this was the familiar title given the pleasant old country house by the author of the Notes and her companions. Here this bright student of nature passed a happy year, which is described in a charming manner. Nothing of interest seems to have been allowed to pass unnoticed. Nature in all its phases is depicted with great skill.

A Boy of the First Empire. By Elbridge S. Brooks. Illustrated by E. A. Ogden. New York: The Century Co. Price, $1.50.

The hero of this book is a brave French lad who warns Napoleon of a desperate plot against his person. He becomes a special favorite of Napoleon, and is employed on many errands of delicacy and secrecy. As an aide, he is near to Napoleon's person in the later battles of the emperor, through the disastrous Waterloo campaign. In this way the author is enabled to introduce the more important incidents in the history of the first empire, without doing violence to his story.

The Story of Christine Rochefort. By Helen Choate Prince. Boston: Houghton, Mifflin & Co. Price $1.25.

The story of Christine Rochefort recounts the trials of a warm-hearted girl, filled with an ardent desire to help the suffering poor. She is married to a rich manufacturer, devoted to her, but regarding her rather as a precious possession than as a human being as full of energy as himself. Carried away by the socialistic theories and fascinating personality of a young man of Polish-French descent, Christie is rudely awakened from her dreams by the practical results of his radical teachings. It is refreshing to find that husband and wife come at length to a complete understanding, working together for the good of their less fortunate neighbors. The secondary plot is developed skillfully and interwoven to advantage with the story of Christine. The character of the Abbe Lemaire is peculiarly attractive, and his views are ably expressed, and worthy of careful attention.

The Historical Deluge, in its Relation to Scientific Discovery and to Present Day Questions. By Sir J. William Dawson, LL. D., F R. S., etc. New York and Chicago: Fleming H. Revell Co. Price, 25c.

No one is better qualified than Sir William Dawson to deal with this deeply interesting subject. It is certainly a refreshing and a hopeful symptom in these days to see a thoroughly equipped scientist and scholar approach the narrative of Holy Scripture in such a reverent spirit. A plain and intelligible account is given of the deluge and its causes as indicated in the inspired record, and the corroboration given to it by the latest discoveries and conclusions of science. This little book will be of great value to Bible students as well as to all who have been inclined on the authority of Huxley *et id genus omne* to regard the record of the deluge as a mere legend. In an appendix is given the Babylonian story of the flood from the eleventh tablet of the exploits of the hero Gilgames. The reader is thus enabled to judge for himself as to its character in comparison with the record in Genesis.

The Psalms at Work, being the English Psalter, with a few Short Notes on the Use of the Psalms. By Chas. L. Marson, London. Second Edition Revised. Philadelphia: Geo. W. Jacobs & Co. Pp. 235. Price, $1.50.

A better prepared and more "handy" book on the Psalms it has not been our fortune to find. The Psalms are printed *in extenso*, each being followed by a statement of its liturgical use in the Anglican, Greek, and Latin rite, and by some brief and not too numerous notes that are scholarly and judicious in method and arrangement. Historic references abound, and add not a little to the interest. "The Psalms at Work" is a book for layman as well as cleric; it will be duly prized by each, and must contribute to a refreshed and more vigorous understanding of them on the part of both, at their daily reading in the Church's course. In words of the excellent and most modest preface, "the melody of the Psalter will be all the sweeter when one hears it harmonized with the music of noble and varied human life." The press-work is superior, the paper thick and rich, leaves uncut, with liberal margins and foot-space for autographic notes.

Memoirs of Barras, Member of the Directorate. Edited, with a General Introduction, Notes, and Prefaces, by George Duruy. New York: Harper & Bros Two volumes. Price, $7.

Here is a strange piece of literary irony, an autobiography suppressed for over three-score years, and at last given to the world by a hostile editor, who labors to cast contempt upon it, and stigmatizes it as "the most contemptible of lampoons, and least worthy of belief," "the suspicious tattle of a man exasperated with envy," an "arsenal of wicked gossip." The editor confides to us the explanation that his purpose in fathering such a publication is to prove him by his own testimony a venomous defamer, a daring falsifier, and thus neutralize his powers for harm. For such a course he claims the countenance of his much admired and (as he thinks) much abused master, Napoleon, who exclaimed, "I am fated to be the food of pamphleteers, but I have no fears of falling a victim to them: they will bite granite." It is not surprising that a book ushered into the world under such auspices, and containing such important historical materials as even its prejudiced editor confesses are to be found in it, should have aroused interest and controversy. It is quite safe to say that no other contemporary document of equal value to the historian of France is in existence. Of course many of the statements about Napoleon and his Empress contained herein are excessively distasteful to admirers of the Emperor. But it is hardly to be expected that Barras who had helped his little protege into one office after another, and had the future Empress as a mistress, should equal them in reverence for the Corsican upstart whom he had befriended in his times of need. Those who are thoroughly familiar with the state of affairs in France in the early years of this century will not have much difficulty in believing that the story of the weaknesses, intrigues, and *liaisons* of the royal pair is told by Barras with substantial accuracy. In fact, it may nearly all be proved by other evidence. Although the Barras memoirs may not be the pleasantest reading in the world, they cannot safely be ignored by any honest student of the history of France. The Harpers have given them to us in the most sumptuous style of their art, and have made them a delight to the eye. They will be an ornament to any library.

A Set of Rogues. By Frank Barrett. New York: Macmillan & Co. 1895.

Within a few years past a strong reaction has set in from the great vogue acquired by the novel of character, and the publishers are now giving us many examples of the novel of adventure. Authors like Stanley Weyman, Conan Doyle, Anthony Hope, Hall Caine, have put forth some notable works, in which the first interest aroused is in the development of the story, leaving the development of character to be accomplished through the sequence of incident. Of this class, "A Set of Rogues" is a striking example. The story is supposed to be a narrative told by Kit Sutton who with Jack Dawson and his daughter Moll, and Don Sanchez del Castello de Castelana, the instigator of the plot, entered into a conspiracy to get possession of a large estate, whose rightful owners, Mrs Godwin and her daughter Judith, were held in slavery by Algerine Moors. Moll Dawson personated Judith Godwin, and her conspiracy was successful. But she loved and was beloved by Richard Godwin, the next heir to the estate, and they were married. An accident revealed the conspiracy to him, and his wife, stricken with remorse, goes to Algeria, offers herself as a hostage for Mrs. Godwin—the daughter Judith having died—and then the story relates the recovery of Moll, her reunion with her husband, the death of Mrs. Godwin, and the peaceful and happy ending for Moll. While very exciting and sensational, the story never transgresses the bounds of probability. It is well written, and the gradual development of Moll Dawson from an innocent, light-hearted girl, with no thought beyond that of love for her father, into a sinful and remorse-stricken woman, and the great atonement she makes, winning back love, peace, and happiness, is the strongest feature in the book. It is a novel that may be read not only with interest and pleasure, but also with profit, and while the author obtrudes no moral, the reader may easily deduce it for himself—that sin brings its punishment, and that repentance and atonement bring peace.

Among the choice gems of the season is the Oxford "Thumb Edition" of Keble's Christian Year. It is an exquisite piece of work, less than two inches square and one-fourth inch thick, 480 pages, very clear and legible. Imported by Thos. Nelson and Sons, 33 East 17th st., New York.

Holiday books and cards and calendars begin to brighten the shelves of the book stores, proclaiming that "Christmas is coming." Messrs. Frederick A. Stokes & Co., as usual, are among the first in time as in quality. From aristocratic paper dolls to aquarelles and etchings, their work is finely done and in good taste. Messrs. A. C. McClurg & Co., Chicago, have all these and other holiday novelties for sale.

Messrs. A. C. McClurg & Co., Chicago, continue to issue their tasteful publications, all of which are worthy to be classed as "holiday books." Especially worthy of note in this connection is "The Child's Garden of Song," each page with an artistic border in tints or colors. The songs and the music to which they are set were selected by Mr. William L. Tomlins, and the collection has the warm commendation of the children's sweet singer, the late Eugene Field.

THE subject of the lessons of the diocesan committees' scheme of uniform instruction, from Advent to Trinity, will be "The Parables and Miracles of our Lord." The figures obtainable show that the uniform lessons are now used almost exclusively in our Sunday schools. It is estimatedthat nearly 400 000 children s udy them from week to week. Dr. Shinn's Quarterlies on these topics have been before the public for nearly twenty years, and have reached the combined circulation of almost 150,000 copies, which, we take it, is a fine tribute to their pre-eminent merit.

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The Household

Thanksgiving

BY MARTHA A. KIDDER

Dear Lord, my thankful heart would sing
A hymn of praise
For all the good that life doth bring,
For happy days.

For friendships sweet, for deeds of love,
That make life dear,
For all that lifts the heart above
Its burden here.

I thank Thee, Lord, through pain and loss,
For sins forgiven,
And, as I bow beneath the Cross,
For hopes of heaven.

Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

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CHAPTER III.

The same afternoon the Rev. Father Duffy was sitting on his front piazza. On the opposite side of the street lived Mrs. Baines. She had been disposed to call upon the warden and unburden her soul, but she decided to wait until after the evening service. She sat near her window looking out. Suddenly she pushed back her chair, stepped to the window, and pressed her face to the glass. The rector of St. David's was opening the father's gate. She saw him walk up the sloping path and ascend the piazza. The two clergymen shook hands, and sat down. After a brief conversation, Father Duffy called a boy, gave him a message and sent him off.

"Well, I declare!" groaned the astonished woman, "this comes of the candles; wheresoever the carcass is, there will the eagles be gathered together; I've always said Mr. Van Dyke had leanins' that way; some folks can't see a thing unless it is stuck right under their noses."

A little later, the two gentlemen came out, got in a buggy and drove away. The reader will remember that Mr. Van Dyke was on his way to make a call when he came out of church. It happened that a tramp in trying to steal a ride on a freight train was run over and had both his legs broken. The poor fellow was a foreigner, and it didn't take the rector more than a minute to discover that the Italian wanted the consolations of his own faith, and so after doing what he could for him, the pastor left the house promising to see Father Duffy, and ask him to send the wounded man to St. Joseph's Hospital. Reaching his boarding house, he sent word to the priest, but word came back that he was out, but would be back by four o'clock.

Mrs. Baines hurried on her bonnet and went directly to the Spangles. With all this woman's imagined astuteness, it never occurred to her that Jemima was secretly eating out her heart for love of Mr. Van Dyke. She had simply fired a random shot when she mentioned Miss Josie's name, but marriage was the very last thing she would have associated in her prophecies of the rector's future. If he was going to leave the Anglican ministry, a wife would be an impossible luxury. Besides all this, Jemima was thirty-seven, and the new parson but twenty-six. Mrs. Baines scarcely noticed the formality with which she was received. Untying her bonnet strings, she wiped the perspiration from her flushed, heated face, and picking up a palm leaf fan, set it in motion to cool off her neck. Mrs. Baines was very stout, and very short; whenever she became the least excited, numerous white blotches appeared in the red of her face. "My dear," she began, addressing Mrs. Spangle. "I'm going to write to the bishop this very night, it's my Christian duty to do so; things are going from bad to worse, and I'm positive now that this man who preaches to us is a wolf in sheep's clothing, sent here to devour the flock."

"Goodness, gracious! How you talk, Caroline."

"Well, we know the Bible tells us the wicked shall be ensnared in their own sins; the truth must come out, and I might as well tell you a bit of news I picked up after I left you this noon. Mrs. Waverly has an uncle who is a professor in Seaton Hall."

"I don't know anything about Seaton Hall, Caroline."

"I meant to explain, my dear; it's a college or some such place where young men are educated for the ministry of the Catholic Church, that's all I ever heard about it."

Jemima listened with eyes and mouth wide open. "Who was it that first told the vestry about Mr. Van Dyke?" "Who presented the rector with a full set of embroidered stoles?" "Who promised the church a new organ if the people would have a vested choir?" "Who paid for the big stone cross in the burying ground?" "Who bought the candlesticks and the candles?" "Who sent her coach for the rector to ride with her every week?" "Mrs. Waverly." The mischief-creating woman asked these questions with unction. "She likes to do good with her money you may say, but that isn't the reason. Warden Cott is rich, and Mr. Dunn, and Mr. Peters, and the Stebbins, and the Foster sisters. There's lots of wealth in St. David's, and the people are generous. Mrs. Waverly gives a good deal I'll admit, but it ain't any harder for her to put a five dollar bill on the plate than for you to give the widow's mite, which you always do."

Whether this remark was intended for sarcasm, or flattery, would have been left unsettled, but for what immediately followed.

"Nobody ever says, look at the Spangles, there's a lot of lone women left to shift for themselves, with no husband or father to bring in money, but just see how much they contribute to help support the Gospel. You, and Jemima, and the rest of the girls do your duty as Christians, but who ever thinks of talkin' about your self-denials and sacrifices, and all that?"

Mrs. Spangle looked more friendly at her caller, and Jemima felt exceedingly sorry that the rest of the girls were not present to enjoy this eulogium of their neighbor. Noticing the success of her experiment, Mrs. Baines continued:

"The whole parish is indebted to you; there wasn't another house in Ashton where Mr. Van Dyke could find such a pleasant home, and one so convenient to the church; folks don't like to take ministers to board, they are so fussy, you know, and precise, and all that. Warden Cott told me with his own mouth it wouldn't answer to send the rector where there were young and giddy girls, as it would make talk among the outsiders. He knew you set a good table, and had just ordered a new oak set for the spare room."

"We have always tried to make our pastor comfortable and happy, Caroline."

"Yes, and there isn't a family that goes to church more often, if I do say it to your face."

"We never take credit to ourselves for that, Caroline; it is a great privilege, although we have not always seen it in that light."

"Precisely, my dear; if I've remarked it once, I've said it a dozen times, the Spangles let their light shine before men; they make a business of their religion. Dr. Goodman never reached their hearts, but the new rector's influence is powerful for good in the Lord."

Every lingering feeling of resentment towards the visitor now died out of Jemima's heart; she even forgave the unkind words that had been uttered a few hours before. Following up the advantage already gained, the caller resumed: "There ain't much gratitude in this world for some who do all the hard work, and others who don't lift their little finger to help, get the credit. I know Mrs. Waverly is generous enough with her money, but what is that to all your fret and trouble? Three times a day all through the week you have to fix somethin' nice for breakfast, and somethin' nice for dinner, and somethin' nice for tea. It can't be expected that you will have any time left to read the papers, or the latest novels. It's Juliet Corson, and Marion Harland, and Miss Parloa from daylight to dark; I should think you would dream of nothing but cook books and recipes."

By this time Mrs. Spangle was convinced that even her much admired

Continued on page 611

little germs

Cause consumption. Cod-liver oil will not kill them. No remedy at present known to the doctors will do it. The germs float in the air, everywhere, and we cannot keep from breathing them into our lungs. We need fear nothing, however, if we are in good health. But when the body is weak, and the throat and lungs congested from coughs and colds, the germs may gain foothold. To prevent their doing it we must relieve the conditions.

Scott's Emulsion, with hypophosphites, will restore the strength, increase the weight, heal the inflamed membranes and prevent more serious trouble. It is an easy remedy which acts promptly and relieves quickly.

50 cents and $1.00

Scott & Bowne, Chemists, New York.

A Fortune in a Bible.—An English paper tells of the strange recovery of a lost will which recently occurred at Forgue, Aberdeenshire. A bachelor farmer, who had no friends or heirs, died a few months ago, and his property passed to the crown. All the goods were disposed of except a pocket Bible and a few venerable books, which were given to his old and faithful housekeeper. To her astonishment, she found a scrap of paper in the Bible which proved to be her old master's will, by which he left her all his possessions. The crown will now have to refund two thousand pounds. A fact even more wonderful than the above is that every reader who chooses can find between the cover of any Bible a treasure a thousand times more valuable.

For
Stomach
Or Liver
Troubles, Take

AYER'S
Cathartic Pills

Received
Highest Awards
At World's Fair.

After sickness, take Ayer's Sarsaparilla

DIE
NONE SUCH
MINCE MEAT

Two large pies are made from each package of None Such Mince Meat. For sale by all Grocers. Be sure you get the None Such—avoid imitations.

MERRELL-SOULE CO., Syracuse, N. Y.

boarder did add considerably to her domestic cares, and she believed the parish had utterly failed to show its appreciation of the strain she was under. The desired effect being now produced, Mrs. Baines remarked:

"It's just as well to be on your guard, my dear. Father Duffy dined with Mrs. Waverly last Thursday; Catholic priests don't mingle among Protestants without a motive, and there's mischief hatchin' in the mansion on the hill. Less than ten minutes before I came here, the rector and Father Duffy went out of the parsonage and rode off together in the direction of Fern Grove. Two and two make four; I've not lived all these years with my eyes and ears shut. You know where the rector intends goin' this evening—it wouldn't surprise me in the least if some one else took dinner with Mrs. Waverly. Folks may say it is none of my business who Mr. Van Dyke calls on, but that ain't the point, my dear; if this sort of flummery is turnin' the young man's head, action ought to be taken in time to stop a scandal in the town. There's folks enough already that think we are no better than Catholics, and if these doin's keep up, you can't blame them for havin' such notions."

Neither the mother or daughter knew what to answer to this. For some time they sat silent and unhappy with their thoughts. Poor women! The mother had hoped, the daughter had believed, that sooner or later something agreeable must happen to change the relationship which now existed between the family and the pastor; and then that delightful dream! how it all came back to Jemima! And the precious words of the fortune teller: "Go in peace, lady, he whom you love is good, and handsome, and clever, and you will win his heart."

O cruel Mrs. Baines! why did you not leave this woman in bliss and ignorance? Why should you disturb the one sweet romance of her life, and poison her happiness, which had been a foretaste of Paradise? Alas! how little you understood that your words were like dagger pricks to her heart. Before you called, altar lights were pleasant in her sight, but now she would hate them, and the Pope would steal away her idol. Jemima's mind kept working. Suddenly she remembered that she would attend to the rector's room again in the morning, but how changed it would all be. He would speak about his new mission, his candidates for Confirmation, his kindergarten, and his St. Andrew's Guild, but her cheeks would not glow, and her heart would not quicken its pulsation as before. Mrs. Waverly-Seaton-Hall-Father Duffy, oh, what new and awful meanings were coiled up like slumbering vipers in these words! A dizzy sensation was creeping over her; she longed for Mrs. Baines to go, that she might retire, and in the privacy of her chamber quiet the rising fears of her soul.

Presently the widow rose. 'Will you attend prayers?" she asked, addressing Jemima.

"Not this evening, I've an attack of sick headache."

As Mrs. Baines reached the sidewalk she murmured under her breath: "She's as white as a ghost, but that parlor always was an awfully hot room, and it never gets cooled off in summer.

(To be continued.)

SINGERS AND ARTISTS GENERALLY are users of "*Brown's Bronchial Troches*" for Coughs, Colds, Hoarseness, and Throat Irritations. They afford instant relief. Avoid imitations.

The Melancholy Days

FROM *The Lutheran*

It is a painful consciousness to find oneself shrinking in! To realize that one is not capable of doing or suffering, originating or executing, whatever it may be, as one could in bygone years! It is a premonition of decay and dissolution. It is saddening to see these evidences in others, even if we have little personal interest in their well-being, or but slight acquaintance with them. For in their case we see the possibility of our own, the certainty of it indeed, at some uncertain future time.

This same inherent trait of transferring that which is happening to others into the prophecy of that which will happen to us, coupled with that other trait of personifying inanimate nature, is responsible for the application of the epithet of "melancholy days" to the autumn of the year, upon which we have entered. To be in sympathy with the appellation, it is necessary that we ourselves have become apprehensive of our own autumnal epoch of life, and are of sympathetic nature, capable of translating the signs that are without into the feelings that are within. Buoyant, hot-blooded youth has little of this feeling; and manhood in the intensity of its active exertions has none of this sympathy; for neither of them are there any melancholy days from any such cause as this.

But the reflective mind grows old much faster than the body in which it lodges. It has its seasons of depression from over-much thought; and it is susceptible, in its finer balance, to impressions from without, to the momentum of continuous meditation upon some one phase, sad or joyous, of an important subject. For such, as well as for the poet who coined the phrase, there is something in these autumnal days that induces the sober, sadder thought that gives an air of reality to their melancholy character.

There never was a summer which fulfilled all its spring promises, nor is there any harvest whose abundance saturates all our desires. Yet hope springs ever fresh and fair, and the retrospect leaves us with some longing unsatisfied, with some purpose frustrated. As with the nature within, so with nature without! Where bloom was, there is now fading; where richest luxuriance flashed its finest, fullest covering, there only the late rose lingers, sparse, dwarfed, a mockery of its summer queenliness. Leaves once fat and glossy, are thin, shriveled, streaked with hectic flushings which presage their early fall. No wonder we are melancholy! These are the signs that repeat our own doleful survey of what has been, what was to be, and what has come of it after all. We join in with the wise man of old and sigh with him over the vanity of vanities, and respond with him that all is vanity.

But these autumnal days are not a season of mere reflection! They are a time of a great deal of very hard and downright work for a great many persons. The farmer and the mechanic, the manufacturer and the tradesman, the professional man, the teacher, the preacher, all must bestir themselves with redoubled activity. The summer relaxed all energies, and now with the cooler days men are bestirring themselves and those who would work with them or for them must do likewise. Then, too, the winter is coming, and safe harbors of possible halting places for many sorts of work must be found.

Nor are autumnal days simply a harvest season. There is a planting that must be done now, in many directions, if there is to be any reaping next summer, any blooming next spring. There is a preparation of the soil now to be made, if there is to be any sowing and planting in the right season hereafter. These are busy, bustling, hopeful days after all, these "melancholy days." Their melancholy is in us, rather than in them, and in our passing moods more frequently than in our own essential condition.

Reflection will always sadden, if it run along the line of what we have wished for and not attained. Let it run along the line of what worse things might have been, of how much unhoped-for good did come to pass, and it will make us gratefully happy and peaceful. Reflection in excess is like the flower that has gone to seed, and can bear no more blossoms of joy. Hence reflection must be cut short by action, and the joy blooms will continue to develop upon the stem.

Men have as much to do, though it be of some varying kind, in the autumn of their life as in any other portion of it. To set themselves to do that, and not to repine because they cannot engage in tasks of spring or summer, is to cure themselves of melancholy. There is no more wisdom in chafing over a youth that is gone, than in the haste of a youth to be prematurely a man, and much less excuse for it! There is a future for others, if not for ourselves; and our noblest work is done for mankind, and not for our individual self. Let us prepare the ground, sow the seed, so that some one may reap when the winter has passed away. He who thus makes the future a present realization, and works for it, lives in it and has summer all the winter through.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
NOTICE NAME THUS Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

Timely Warning.

The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

Proprietary

IT IS A MISTAKE.

It is a mistake to think that life is all a bed of roses.

It is a mistake to go through life and neglect the laws of health and life.

It is a mistake at any time to allow sickness or suffering of a serious nature to come upon you.

Is is a mistake not to take advantage of the best discoveries of science for preventing disease and banishing pain.

It is a mistake if anyone has not learned that the best and most scientific preparation for accomplishing this is Warner's Safe Cure.

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CLINTON H. MENEELY, General Manager,
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The book is also for sale at the Church Book Stores. Price, $1.

.....

Address,
The Living Church,
55 Dearborn Street, -:- Chicago

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

"Little Clusters"

BY MIRA L. COBSE

"Oh, Mr. Watson, that song isn't a very pretty one."

"I don't like 'In the vineyard of our Father.'"

"Neither do I. Oh, do let us have some other hymn, please do."

"Yes, please do," and a bevy of young girls gathered around their Sunday school teacher, who gravely took off his glasses, wiped them deliberately, and then replaced them before answering.

"You know, girls," he said, finally, "when Mr. Grafton" (the rector) "suggested that each class adopt a hymn for its own and endeavor to live up to its teachings, he did it with the idea of helping us all."

"Yes, we know that," answered the girls in concert.

"I have studied the question over for some time, and have finally concluded that the hymn best suited to our needs is the one I have selected:

In the vineyard of our Father
Daily work we find to do;
Scattered gleanings we may gather,
Though we are but young and few;
Little clusters
Help to fill the garner, too.

"Just remember that, girls. Little clusters. We do not need to do great things, but just do our duty and do it faithfully."

After the pupils were dismissed, a number belonging to Mr. Watson's class lingered outside the door talking over his selection of a hymn.

"It's hard," cried a merry-looking, brown-haired girl of fifteen, "all of you girls have plenty of time to gather some clusters, but I have so much to do now I don't see how I am to squeeze in any missionary work."

"You must do it, Mamie. It's your duty, you know. We'll come around for you this afternoon to go to the hospital."

"All right, Sadie, but I must run now, or mamma will have dinner without me," and so saying, Mamie Roberts ran gayly down the street, and a few moments later was helping her tired mother place the midday meal on the table.

"Are you going to be at home this afternoon, Mamie?" asked Mrs. Roberts as she hung the dish cloths behind the stove to dry after she and Mamie had finished washing the dishes.

"Why, mamma?"

"I thought if you were, I would try and sleep off my headache. Would you mind taking care of Charlie?"

Bravely choking back her disappointment, Mamie said cheerily: "Of course I will take care of baby. Come, old man, we'll go out in the hammock and go by-o-land."

"I wish I could go, girls," she said an hour later to her friends when they called for her to accompany them on their visit to the hospital. "Mamma has a bad headache and I can't leave her alone with baby."

"You ought to go. You know what the song says:

"Not for selfish praise or glory,
Not for objects nothing worth,
But to send the blessed story
Of the Gospel o'er the earth,
Telling mortals
Of our Lord and Saviour's birth."

"Yes, I know, but I can't go, girls; it wouldn't be right."

No one but little Charlie saw the bright drops fall as the girls left, and he kissed her and "poored" her cheeks until she almost smothered him with caresses, feeling that he was worth any sacrifice she might be called upon to make.

All through the week Mamie tried to find time to join the girls in their various visits to the hospitals, calls of condolence and other charitable works, but in vain, and as she shrank back in one corner of the seat at Sunday school the following Sunday, she felt that her week had been wasted.

As each of the girls recounted her success in acting out the hymn, Mamie's head sank lower and lower, and her cheeks flushed crimson.

When Mr. Watson put the question to her, she answered slowly:

"I don't know how it was. I have tried to do my best, but I have done nothing at all. I have been so busy, somehow," and the girlish voice faltered.

"Never mind, my dear," said Mr. Watson kindly, "perhaps you will do better next week. We cannot expect to attain to perfection all at once, you know."

In spite of his kind words Mamie felt keenly her failure, and that night after she had soothed little Charlie to sleep, she began to cry softly as she sat beside his crib in the darkened room. The sound, low as it was, reached her mother's watchful ear, and a moment later the little girl was sobbing out her trouble on that loving breast.

"So you think, Mamie, that you have accomplished nothing the past week," queried mama, brushing back the heavy hair from the heated brow. "Do you call taking care of a little brother for a sick mother, nothing? Did it involve no sacrifice for you to come home each day after

Proprietary

Nerves

Depend upon the blood for sustenance. Therefore if the blood is impure they are improperly fed, and nervous prostration results. To make pure blood, and hence to cure all nervous troubles, take the best blood purifier in the world, Hood's Sarsaparilla. It is just the medicine for weak, tired, nervous people, because, while it purifies the blood and thus cures nervousness, it creates an appetite, stimulates the digestive organs, and builds up the whole system. Be sure to get only

Hood's Sarsaparilla

The One True Blood Purifier.

Hood's Pills cure habitual constipation. Price, 25c. per box.

Are You Open to Conviction?

Our advertisements have proved convincing to thousands upon thousands of fair-minded men and women, representing every walk of life — clergymen, lawyers, doctors, teachers and business men have been open to conviction, and *now* endorse BOOTH'S **Hyomei**, the Australian "dry-air" treatment of

Asthma, Bronchitis, Catarrh, Coughs, Colds, Etc.

HON. F. H. WILSON,
Member of Congress from Brooklyn, says:
Temple Court, New York City,
November 26, 1894.

My Dear Mr. Wyckoff: On your suggestion, I procured from your friend, Mr. Booth, one of his pocket inhalers. It has worked like a charm. The bronchitis has entirely disappeared, and, thanks to you, is the first thing I have found in ten years that has given permanent relief. There is certainly a great field here for a remedy having such merit. Cordially yours,

F. H. WILSON.

[The above is to the late W. O. Wyckoff, Esq., President Remington Typewriter Co., from Hon. Francis H. Wilson, Member of Congress.]

DR. S. H. MORRIS,
Buffalo, N. Y., September 5th, 1894.

Dear Sir: In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, for I never saw one that performed all, and more than was claimed for it, until I met with *Hyomei*, which I indorse with all my heart professional ethics to the contrary notwithstanding. I believe it a duty I owe to humanity. Since testing *Hyomei* in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, and last, but far from being least, Galloping Consumption in an advanced stage, which by use of *Hyomei*, with no other medicine, in four weeks was transformed into an assured recovery, I believe in it for itself, for what it has done.

S. H. MORRIS, M.D.,
159 Franklin Street.

REV. PETER STRYKER, D.D.,
Pastor 34th Street Reformed Church, writes:
326 West 33rd St., New York, Sept. 4, 1895.

MR. R. T. BOOTH:

Dear Sir: After using *Hyomei* for some two months, and observing its effects upon many others, I wish to give my testimony as to its merits. I have seen it used in cases of Asthma, Catarrh, and Bronchial affection, with wonderful relief, when other remedies had failed. In each case it gives promise of a speedy and permanent cure. Personally, I may add, it has been of great service to me in giving clearness and elasticity to my voice in speaking and singing.

Yours cordially,
REV. PETER STRYKER, D.D.

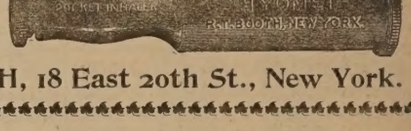
Are you afflicted and *still* skeptical? Send me your name and address, and my pamphlet, giving similar letters by the score, shall prove that **Hyomei** does heal and cure. Are you afflicted, but believe that **Hyomei** will help you? Don't delay — write to-day for

Booth's Pocket Inhaler Outfit, by mail, $1.00.

consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of **Hyomei**, a dropper, and full directions for using.

Hyomei is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with **Hyomei**, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air-cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, inexpensive, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity. Consultation and trial treatment free at my office.



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The new 3:10 train through to New York daily over the Chicago & Grand Trunk and Lehigh Valley R. R. is a most complete and magnificent equipment. The train is vestibuled throughout, heated with steam, and lighted with gas. It is equal to any train leaving Chicago, and for accommodations in the way of Pullman Sleepers, Dining Car, and other conveniences and luxuries, is the best and cheapest route to the East. Ticket office at 103 So. Clark St., E. H. Hughes, Gen. Wes. Pass. Ag.

THE ITALY OF AMERICA.

The beautiful outdoor scene pictured in the advertisement of Messrs. Foster & Woodson, of Maywood Colony, California lands, in another column of this week's issue, would seem to justify the poetic description of California as "The Italy of America."

We are advised that the location of this colony is in the near vicinity of the late Senator Stanford's great estate, and that the soil, climate, social conditions, and fruit-growing developments are of the most inviting character.

Those of our readers who are looking lovingly and longingly toward the Golden State will surely do well to write Messrs. Foster & Woodson at their Eastern office in this city, 84 Adams St., for full particulars of the lands they offer.

Dyspepsia! New Cure!

A new and positive cure has been discovered in Stuart's Dyspepsia Tablets. So great is the faith of the proprietors that it will cure any form of Dyspepsia or Indigestion, that they will send a **free trial package** to any sufferer. Full-sized package sold by all druggists at 50 cts. Address,

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AN extensive chemical concern in Germany, employing over sixty skilled chemists, has produced a food product called by them "Somatos." This has been thoroughly tested by the medical authorities both in Europe and in this country, and among those who have set the seal of their approval upon it are Prof. Chittenden, of Yale College, Prof. Woodbury, of Philadelphia, Prof. Bartley, of Brooklyn, N. Y.; Professors von Noorden, Witzel, Stintzing, Riegel, of Germany; Drs. Hilbing and Passmore, of London, and many others of equal note. On the ground of the immense number of observations published in medical journals, it may be confidently asserted that Somatose constitutes an ideal nourishing and strengthening food for persons suffering from diseases attended with fever, such as pneumonia and typhoid fever, from acute troubles of the stomach and intestinal canal, from exhausting and wasting diseases, such as pulmonary consumption, anæmia (impoverishment of blood), and is an invaluable restorative for convalescents.

THE WEST LEADS IN MUSIC.

The following extract from an article which appeared in the *New York Musical Courier* of October 23d, demonstrates that even the Eastern papers admit the superiority of the great Western musical institution, the Chicago Musical College. The *Courier* says: "From a small music school—merely an experiment in an untried field—to one of the greatest Conservatories in the world is the wonderful record established by this college in the thirty years of its existence. The name of Dr. Ziegfeld, which stands at the head, would in itself give prestige to any school. His name is almost as familiar in Europe as in the United States. Many of his pupils are concert pianists of renown; others hold positions of importance in the musical world as instructors, and it may safely be said that no teacher has placed before the public so many successful artists."

Household

A lamp with wrong chimney is like a man with another man's hat on—what is he good for?

Geo A Macbeth Co, Pittsburgh, will send you the "Index to Chimneys."

Pearl glass, pearl top, tough glass.

An Opportunity for Young Men.

In thousands of towns in the U. S. there are openings for young men to do an excellent business with a good Magic Lantern. Exhibitions can be arranged for churches, Y. M. C. A.'s, sunday schools, lodges, and Christian Endeavor and other societies. Many young men pay their way through college by this means. It is an education in itself.

Outfits from $50 upwards, and 100,000 slides to rent on easy terms. Large illustrated catalogue 20 cents. Other literature free. Address

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Organs adapted to all purposes; special designs for Church, Chapel and Home. Write for catalogues. See latest styles. The Recognized Standard.

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The Lyon & Healy Church Organs present remarkable value. Prices from $300 upwards for a good instrument of fine tone, suitable for a small church. For $675 an instrument of great power, containing 609 speaking notes, two manuals and pedals. Only church organ of the size having pneumatic pistons, pneumatic stop-action, and made of standard measurements adopted by the College of Organists, London Eng. Indorsed by leading organists everywhere Fully guaranteed for five years. Sketches, specifications and prices promptly furnished on application. Time payments may be arranged

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THE LARGEST MANUFACTURERS IN THE WORLD OF CHURCH FURNISHINGS
OPERA AND ASSEMBLY CHAIRS.
SCHOOL FURNITURE COMPANY
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MANUFACTURERS OF
HIGH GRADE CHURCH FURNITURE, OPERA AND ASSEMBLY CHAIRS AND SCHOOL DESKS.
SEND FOR BOOK OF SUGGESTIONS.
MENTION WHICH LINE.
MANITOWOC, WIS.

school to help me? Don't you think, my dear, that you accomplished something each time you conquered your naturally quick temper? My child, you will find that the hardest battles we fight are those with our own selfish selves. Don't fret, my darling. Mama is satisfied with your harvest this week, because you have done the duty which lay before you and have done it because it was right and not for praise. The other girls have accomplished much good too, but you need not feel that your week was wasted. How does that second verse go?

"'Toiling early in the morning,
Catching moments through the day,
Nothing small or lowly scorning
While we work, and watch, and pray;
Gathering gladly
Free-will offerings by the way.'"

Begin Right

"Boys," said papa, coming in through the yard as the rain began to fall, "put on your rubber coats and boots, and run out and clear away the heap of dirt you threw up yesterday around the cistern platform. Make a little channel where the ground slopes, for the water to run off below."

Hal and Horace thought this great fun, and were soon at work. But presently papa called from a window:

"You are not doing that right, boys. You've turned the water all towards the house. It will be running into the cellar window next thing you know. Turn your channel away from the house at once."

"But this is the easiest way to dig it now, papa," called Hal. "Before it does any harm we'll turn it off."

"Do it right in the beginning," said papa, in a voice that settled things. "Begin right, no matter if it is more trouble. Then you will be sure that no harm can be done, and won't have to fix things up afterward."

The boys did as they were told, and were just in time to keep a stream of water from reaching the cellar window.

Soon after this, papa found Horace reading a book borrowed from one of the boys.

"That is not the kind of reading that I allow," he said. "Give it back at once."

"Please let me finish the book," pleaded Horace. "Then I can stop reading this kind, before it does me any harm."

"No," said papa, repeating the lesson of the rainy day, "begin right in your reading, and in all your habits, and then you will not have to change. Take the right direction first, and then you'll be sure of it."—*Exchange.*

THE national airs of great countries are short, while those of little countries are long. "God save the Queen," is fourteen bars, the Russian hymn is sixteen bars, and "Hail, Columbia!" has twenty-eight bars. Siam's national hymn has seventy-six bars, and that of Uruguay seventy, Chili's forty-six, and so on. San Marino has the longest national hymn except China's, which is so long that people take half a day off to listen to it.

THE SECOND SUMMER,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

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Its prospectus for the coming year, printed in another column, presents a feature of unusual interest, for its publishers announce a reduction in price from $8 00 to $6 00 a year. For the amount and quality of the reading furnished, the new price makes *The Living Age* the cheapest as well as the best literary weekly in existence. Reduced clubbing rates with other periodicals offer still greater inducements, and to new subscribers remitting now for the year 1896, the intervening numbers will be sent gratis. Littell & Co., Boston, are the publishers.

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Suggestions for Christmas Gifts

FROM Germany comes a little medicine-holder for travelers, that should also find its use among the belongings of the sojourners at the summer hotels. The case is made on the same model as the dressing-cases that hold combs, brushes, etc., but on a smaller scale. The material is brown linen stiffened with an interlining. The bottom is turned up three inches, and hand-stitched in horizontal lines an inch and a half apart, or of the right size to accommodate half-ounce bottles. Another strip the width of the part turned up is stitched on several inches above, and divided in the same way to hold another set of six or eight bottles, as the case may be. A little ornamentation may be added by working a pattern in stem-stitch close to the edge of the case all around; or, if the article is for a gift, it may be made more attractive by working a circle of tiny leaves around an initial or monogram in the plain space above the upper row of bottles. The top part of the case should be cut into a point and supplied with ribbon strings to tie when the case is rolled up. The bottles, all matching in size and shape, can be procured at any drug-store. Some should be filled with very ordinary medicines, like paregoric, peppermint, arnica, belladonna, and camphor, and labelled, while others may be left for the owner to have filled according to requirement.

A USEFUL little article is a case for a fountain pen. Black gros grain ribbon about half an inch in width is needed for this purpose. Cut a strip eight inches long and baste it so it is slightly pointed at one end, graduating the point for at least half an inch. Another strip of ribbon eleven inches long should have a half-inch hem at each end. This piece should be doubled, and overhanded at one side; then sew the pointed piece to it, overhanding in a similar manner. The pen will then fit into this secure little pocket. Finish the top with a little ribbon bow, underneath which is a black safety pin with which to fasten it on the dress.

HOUSEKEEPERS' books are trifles that are ever in demand, but which often have little beyond their usefulness to win for them respect. The clever notion of making a handsome cover that can be slipped over each new set of blank leaves in turn at once removes them from the commonplace, and makes of them gifts that any woman of taste might offer. Purchase the necessary blank book and both linen and linen canvas as required. Sage-colored Agra linen is particularly suitable. Cut two pieces of canvas each the exact size of one cover of the book. Then lay these down upon the linen in such a way as to leave sufficient space between for the hinge or the back of the book—two inches above, two inches below, and two or three inches beyond at each side according to the size of the book. Make some smooth flour paste, and turn over and paste into the canvas the linen that projects both above and below. When that is quite dry, cut a strip of lining silk one-half inch larger all round than the linen, turn in the edges of each, and baste the two neatly together. Slip stitch the edges firmly, then turn over into the silk the extra width beyond the stiffening, and overhand the four ends together. Slip the covers of the book into the pockets so formed, and you will find that you have a perfect fit, and that only decoration remains to complete the work. On one cover seen the lettering and conventional figures were both couched with gold before making up; but any combination of color can be made, or any other design either painted or embroidered with equally good results. Two ribbon loops, one at each edge of the cover, through which a pencil can be slipped, add a finishing touch, and serve to keep the book closed as well as to keep the convenient pencil always at hand.

A BRAIN FOOD.

HORSFORD'S ACID PHOSPHATE.

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Household

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Christmas Gift

Description of Souvenir Spoons.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not as represented your money will be refunded.

We want you to have a set. Everyone who has thus far bought them are delighted. Hundreds who never before did such a thing have shown these exquisite souvenirs to friends and neighbors and have secured most beautiful and valuable silverware premiums for the little time required. The spoons are real works of art; little gems of the mighty World's Fair and unless you have seen them you cannot realize what a delightful present they make for wedding, birthday or Christmas gift. The price is so low, only 99 cents for six spoons, that anyone can afford to buy them. Why not buy a set today. You will be deeply interested in the premium offers we will send you and whether you care to show the spoons or not you will be glad you bought them. This is the kind of letters we receive daily.

DECATUR, Ills, September 25, 1895.

Leonard Mfg. Co.:—Please forward fifty-four sets of World's Fair Souvenir Spoons. Enclosed find Chicago draft for the amount. I have many orders and wish to deliver as soon as possible. MISS A. A. GAMBLE, 461 N. Church Street.

WASHINGTON, D. C., Sept. 14, 1895.

To the Leonard Mfg. Co., Dear Sirs:—I sent an order like the enclosed for one set of spoons last year for a wedding present to a grand daughter and they were the most pleasing of all her silverware (which was abundant) as a souvenir of the Fair. MRS. SIDNEY ALLEN, Howard University.

LAPORTE, Pa., Sept. 14, 95

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I received the spoons in good condition and find them all I could desire. Enclosed find Money order for $5.94 for six more sets, with which you will also send the spoons as premium.
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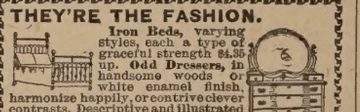

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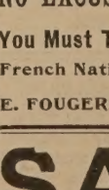

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